الصلاة والسلام عليك يا سيدي يا حبيب الله
الصلاة والسلام عليك يا سيدي يا نبي الله
الصلاة والسلام عليك يا سيدي يا رسول الله

SENDING PRAYERS UPON THE PROPHET ﷺ

ITS RULINGS, VIRTUES & BENEFITS

IMAM ʿABDALLAH SIRAJUDDIN AL-HUSAYNI

TRANSLATED BY ABDUL AZIZ SURAQAH

بسم الله الرحمن الرحيم

الصلاة على النبي ﷺ

احكامها - فضائلها - فوائدها

Sending Prayers upon the Prophet ﷺ

Its Rulings, Virtues, and Benefits

Imām ʿAbdallāh Sirājuddīn al-Ḥusaynī

Translated by
Abdul Aziz Suraqah

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Imam Abdallah Sirajuddin al-Husayni

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بسم الله الرحمن الرحيم

Dear reader,

When you read any of my books, please recite Sūra al-Fātiḥa, and donate the reward of your recitation to the renowned scholar and great Gnostic, carrier of the banner of the authority of the Qur'ān and Sunnah, the Qur'ānic exegete and scholar of Ḥadīth—with sound chains of transmission from many great scholars of Ḥadīth in Aleppo, Damascus, Morocco and elsewhere in the Islamic world, complete with written authorisations which I have kept with me—my Shaykh and noble father, Shaykh Muḥammad Najīb Sirājuddīn al-Ḥusaynī, may Allah ﷻ have mercy on him, and reward him well on behalf of the Muslims; Indeed, He is All-Hearing, All-Knowing. Āmīn

—'Abdallāh b. Muḥammad Najīb Sirājuddīn al-Ḥusaynī

Transliteration Table

ا/أ/ى	ā	ظ	ẓ		
ب	b	ع	'		
ت	t	غ	gh		
ث	th	ف	f		
ج	j	ق	q		
ح	ḥ	ك	k		
خ	kh	ل	l		
د	d	م	m		
ذ	dh	ن	n		
ر	r	ه	h		
ز	z	و	w/ū		
س	s	ي	y/ī		
ش	sh	ة	a		
ص	ṣ	ء	'		
ض	ḍ	ا	a/u		
ط	ṭ	إ	i		

List of Symbols

عزّ وجلّ	Mighty and Glorious is He
تعالى	Exalted and Sublime is He
ﷺ	Allah's prayers and salutations be upon him and his household
عليه السلام	Peace be upon him
رضي الله عنه	Allah be pleased with him
رضي الله عنها	Allah be pleased with her
رضي الله عنهم	Allah be pleased with them

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ABOUT THE AUTHOR



ONE OF THE GREATEST SCHOLARS that the Syrian city of Aleppo—known in the Levant as "the city of scholars"—has ever produced was the friend of Allah ﷻ, Imām 'Abdallāh b. Muḥammad Najīb Sirājuddīn al-Ḥusaynī al-Ḥalabī ﵁, an extraordinary saint who dedicated his entire life to the service of Islam. His qualities were many and his skills outstanding. Imām 'Abdallāh, known as "the Light of Aleppo," was a renowned spiritual master of the Rifā'ī path, an expert in Ḥanafī jurisprudence, a Ḥāfiẓ and brilliant exegete of the Qur'ān, as well as a scholar and Ḥāfiẓ of Ḥadīth, having memorized more than one hundred thousand traditions. He was most famous, however, for his immense and intense love for our Master Muḥammad ﷺ, the Messenger of Allah.

A descendant on his father's side of the Prophet's grandson ﵁, our master Ḥusayn b. 'Alī b. Abī Ṭālib ﵁, Imām 'Abdallāh was born into an honourable and pious family on the verge of the collapse of the Ottoman Sultanate in 1923 CE. During his childhood, Imām 'Abdallāh was surrounded by the love and care of his father, the esteemed Shaykh Muḥammad Najīb Sirājuddīn al-Ḥusaynī ﵁ who was himself a spiritual master, and a leading jurist, exegete of the Qur'ān and scholar of Ḥadīth.

Imām 'Abdallāh began his pursuit of knowledge at an early age and memorized the Qur'ān when only thirteen years old under the guidance of his father. At that time, he was studying Ḥadīth at the Islamic school of al-Khasrawiyya. There he studied under leading scholars of the time such as the great Imām Muḥammad Ibrāhīm al-Salqīnī ﵁, the saintly Shaykh 'Īsā al-Bayānūnī ﵁, Shaykh 'Umar Mas'ūd al-Ḥarīrī ﵁, Shaykh Fayḍallāh al-Ayyūbī al-Kurdī ﵁, Shaykh Aḥmad al-Shammā' ﵁ and several other prominent scholars. Imām 'Abdallāh also frequented other

scholars who did not teach at his school, such as Shaykh Aḥmad al-Kurdī ﷺ and Shaykh Muḥammad Sa'īd al-Idlibī ﷺ. As he remained in their proximity, the great scholar of Ḥadīth and leading historian of Aleppo, Shaykh Muḥammad Rāghib al-Tabbākh ﷺ, noticed his intelligence and intense devotion to the pursuit of knowledge and he decided to become his mentor.

He continued his studies under the supervision of his father, Shaykh Muḥammad Najīb Sirājuddīn who always attracted large crowds to his lessons. In this environment Imām 'Abdallāh was given the opportunity to further develop his skills and increase his knowledge and his fame as a scholar soon spread throughout Aleppo. He began teaching Islam in various Mosques, such as the Ḥamawī Mosque where he tutored one hour in the morning, four times a week. Soon he was asked to teach at various colleges including the Sha'bāniyya School. He also taught many courses and lessons in various Mosques including his own where he continued to impart knowledge upon the masses even when the funds that provided his payment were stopped. Then came one year in which his father's age prevented him from continuing his classes. Imām 'Abdallāh, still only twenty-two years old, carried the heavy load of succeeding his father as a scholar. The demands of the public and the high level of his father's classes made this a great test for him, but by the Grace of Allah ﷻ he succeeded in it, and honouring this responsibility caused the admiration of the public for him. Following the vacuum caused by the closing of the Sha'bāniyya Islamic school, Imām 'Abdallāh felt the need to found a large Islamic school in Aleppo that would take charge of training future scholars and preachers.

He decided to revive religious teaching by founding the School of Islamic Teachings in 1958 CE. Its program combined legal courses, Islamic spirituality, the life and qualities of the Messenger of Allah ﷺ as well as the sciences of Ḥadīth. In addition, he founded a Qur'ānic school whose mission it was to teach its students the Majestic Qur'ān. Generous scholarships were granted to the pupils in order to encourage the preservation of this knowledge.

Imām 'Abdallāh was known to be generous and helpful towards the poor, lenient towards the pupils of his school, and famed for his humility and devotion. As Imām 'Abdallāh became

the leading scholar of Aleppo, he conveyed in his classes the quintessence of Islamic legislation and spirituality. In a moving voice, he often spoke of love towards the Messenger of Allah ﷺ and the duty to follow his excellent manners. He promoted love for the Sunna and revived it in his behaviour and exhortations. His foremost student, son-in-law and biographer, Shaykh Nūr al-Dīn 'Itr, mentions that he was "extremely scrupulous and avoided any doubtful thing."

Imām 'Abdallāh ﷺ was truly in love with the Messenger of Allah ﷺ. He did not cease pointing out his qualities, his ethics and the nobility of his status in nearness of Allah ﷻ, and did not accept anyone to be given the importance of our Master Muḥammad ﷺ. In light of this incredible love Shaykh 'Abd al-Raḥmān al-Shāghūrī ﷺ called him "the Pole of Prophetic love of our times." Shaykh 'Alawī al-Malikī al-Ḥasanī ﷺ—the father of Shaykh Muḥammad b. 'Alawī ﷺ—used to say about him: "This man is walking towards him [the Prophet ﷺ], even if it would be on his eyelashes." Shaykh Aḥmad Hārūn ﷺ used say to him: "You [Shaykh 'Abdallah] are surrounded by the vision of our Master the Messenger of Allah ﷺ." Ḥabīb 'Abd al-Qādir al-Saqqāf ﷺ used to say about Shaykh 'Abdallah: "It is obligatory upon every eye to see him."

Imām 'Abdallāh ﷺ wrote thirty books dealing with Islamic spirituality, creed, ethics, and the noble manners of the Messenger of Allah ﷺ, the sciences of Ḥadīth and exegesis of the Qur'ān. One of his famous works was the book of which we have the translation before us today: *Sending Prayers upon the Prophet* ﷺ.

* Ḥawla Tafsīr Sūra al-Fātiḥa
* Ḥawla Tafsīr Sūra al-Ḥujurāt
* Ḥawla Tafsīr Sūra Qāf
* Ḥawla Tafsīr Sūra al-Mulk
* Ḥawla Tafsīr Sūra al-Insān
* Ḥawla Tafsīr Sūra al-'Alaq
* Ḥawla Tafsīr Sūra al-Kawthar
* Ḥawla Tafsīr Sūra al-Ikhlāṣ
* Hadī al-Qur'ān al-Karīm ilā Ḥujja al-Burhān
* Hadī al-Qur'ān ilā Ma'rifa al-'Ulūm wal-Tafakkur
* Tilāwa al-Qur'ān al-Majīd

* Shahāda Lā Ilāha Illā Allāh, Muḥammad Rasūl Allāh ﷺ
(*The Testimony of Faith: There is no god but God, and Muḥammad ﷺ is the Messenger of God*)
* Sayyidunā Muḥammad Rasūl Allāh ﷺ
(*Our Master Muḥammad ﷺ the Messenger of Allah*)
* Al-Hadī al-Nabawī wal-Irshādāt al-Muḥammadiyya ﷺ
* Al-Taqarrub ilā Allāh Ta'ālā
* Al-Ṣalāt fī al-Islām
* **Al-Ṣalāt 'alā al-Nabī ﷺ**
(*Sending Prayers upon the Prophet* ﷺ)
* Ṣu'ūd al-Aqwāl wa-Raf' al-'Amāl
* Al-Du'ā'
* Tarjama al-Shaykh Muḥammad Najīb Sirājuddīn al-Ḥusaynī
* Al-Īmān bi-'Awālim al-Ukhrā wa-Mawāqifuhā
* Al-Īmān bil-Malā'ika wal-Baḥth Ḥawla 'Ālam al-Jinn
* Al-Ad'iyya wal-Adhkār al-Wārida
* Sharḥ al-Manẓūma al-Bayqūniyya fī Muṣṭalaḥ al-Ḥadīth
* Ada'iyya al-Ṣabāḥ wal-Masā'
* Manāsik al-Ḥajj wal-'Umra
* Al-Ṣiyām
* Mawāqif Sayyidinā Muḥammad Rasūl Allāh ﷺ ma'a al-'Ālam
* Durūs Ḥawla ba'ḍ al-Tafsīr Āyāt al-Qur'ān al-Karīm
* Muḥāḍarāt Ḥawla Mawāqif Sayyidinā Muḥammad ﷺ

Imām 'Abdallāh's students were numerous, many of them becoming prominent scholars themselves, such as his son Shaykh Aḥmad Sirājuddīn, his nephew and son-in-law Shaykh Nūr al-Dīn 'Itr, Shaykh Sāmir al-Nass, Shaykh Muḥammad 'Awwāma and Shaykh Muḥammad al-Nīnowy, may Allah preserve them.

Following a surgical operation carried out toward the end of his life, the health of Imām 'Abdallāh deteriorated. On the 4th of March 2002 CE [1422 H] he returned to his Lord. The news of his passing was announced throughout the Muslim world and covered it with a veil of sorrow. Imām 'Abdallāh b. Muḥammad Najīb Sirājuddīn al-Ḥusaynī al-Ḥalabī ؓ was buried in the Sha'bāniyya complex, next to the graves of its Ottoman founders.

قدس سره

May Allah sanctify the noble Imām's secret

بسم الله الرحمن الرحيم

Introduction

All praise is due to Allah, the Lord of the worlds. May the finest of prayers and the best of salutations be upon our Master Muḥammad, the Seal of the Prophets and Messengers, and upon his household and all of his Companions and followers until the Last Day.

This is a succinct and beneficial book in which I have included areas of research pertaining to the act of sending prayers upon the Prophet ﷺ—its rulings, its virtues, its benefits, and some of its secrets—all the while mentioning the proofs for all of that, taken from the Prophetic Ḥadīth and narrated reports.

I have endeavoured to make this work succinct and abridged so there may be energy in reading it and keeping up with it, and so that believing souls may be aided in implementing its contents. It is clear that no matter how much a person of knowledge attempts to encompass the supreme virtues of sending prayers upon the Prophet ﷺ and know its secrets and lights, he will be not be able to—what we can't achieve in whole we attempt of it what we can.

In this abridged work I have mentioned what will educate the ignorant, remind the forgetful, and awaken the aspirations of the one who does acts of righteousness. It is my hope that the reader will remember me by making a prayer that will benefit both him and me. The Prophet ﷺ said: "Whosoever prays for his brother in the latter's absence, the Angel entrusted with that [prayer] says: '*Āmīn*! And for you the like thereof!'"

I beseech Allah Most High—the Ever Close and the Responder—asking by His Tremendous and Supreme Name and by the Light of His Noble Countenance, and by His love for our Master Muḥammad ﷺ, that He envelops us and those who read and peruse this work in His mercy and forgiveness, and that He pours over us and them from the clouds of goodness and good-pleasure, and that He lift the veils over the physical and spiritual eyes, that we may observe the secrets and witness the lights in both this abode and that abode.

We ask Him to make us the intimate companions of our beloved intercessor and the succour of our spirits: the chosen Master (may Allah send prayers and salutations upon him in the abode or permanence) a bounty from Allah, the Exalted in Might, the All-Forgiving. *Āmīn*!

صلى الله عليه وسلم

CHAPTER 1

On the Meanings Contained in Allah's Words:

﴿إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿*Indeed, Allah and His Angels send prayers upon the Prophet. O you who believe! Send prayers and abundant salutations upon him*﴾ [*Sūra al-Aḥzāb* 33:56]

There are numerous points to be made regarding this verse:

THE PREDICATE AND THE COMMAND IN THIS NOBLE VERSE

Firstly: This noble verse includes a predicate and a command. With regards to the predicate in this noble verse, Allah, the Exalted, informed His servants about the rank of this noble Prophet ﷺ with Him in the Higher Assembly [*al-Mala' al-'Alā*], that those brought nigh send prayers upon him there, and that all of the Angels send prayers upon him. This is only due to his esteem with his Lord and his lofty station and dignified rank in the Higher Assembly.

Then He commanded the inhabitants of the lower world to send prayers and salutations upon him, that there be gathered for him ﷺ lauding, ennoblement, and exaltation from the inhabitants of the two worlds combined: the higher world and the lower world. This predicate begins with the governing particle *inna* (indeed) in order to emphasise what is said and explain its tremendousness. Some of the verifying scholars said that this noble verse contains two predicates, just as the last part of the verse contains two mighty commands. The first predicate concerns the Lord of Might, Allah, the Most High and Exalted, that He sends prayers upon this noble Prophet ﷺ. The second predicate concerns the Angels of Allah, that they send prayers upon this noble Prophet ﷺ.

The estimated meaning [of the verse] is that indeed, Allah sends prayers upon the Prophet, and indeed, the Angels send prayers upon the Prophet, too. The reason for this estimation is due to the different realities of these two prayers: the prayer of Allah and the prayer of the Angels. The prayer of the Angels in no way resembles the prayer of the Lord of the worlds.

As for those who say that His statement ﴾*send prayers upon the Prophet*﴿ includes both Allah and the Angels, then, in their view, this a mode of applying a term of shared designation for each individual, or it is a figurative generality; however, the first view is more emphatic, and people have different ways of understanding this. In both estimations Allah, the Exalted, is announcing to His servants the virtue of this noble Prophet ﷺ, his lofty station, and his dignified rank with Him. Allah ﷻ announces this reality in the Higher Assembly and then reveals it to the celestial world and then to the lower earth, thus causing it to reverberate through the entire cosmos and recording these verses in the pages of all beings, informing that this noble Prophet ﷺ has a mighty and tremendous station with the Lord of the Mighty Throne. That is because Allah, the Exalted, sends prayers upon this Prophet ﷺ as a means of ennobling him, honouring him, preferring him, and magnifying him. And the Angels of Allah, the Exalted, send prayers upon this Prophet ﷺ, being ennobled by sending prayers upon him, seeking blessings, and basking in its lights and plunging into the depths of its secrets.

From this point, when the inhabitants of the lower assembly [the world] heard that, their hearts felt intimacy and their resolves and aspirations were moved, that they may obtain the honour of sending prayers upon this noble Prophet ﷺ, obtain the virtues of sending prayers upon him ﷺ, acquire from its lights, and be filled with its secrets. Their mute-tongue of eloquence expressed the reality of their state: "O Lord! Allow us to be honoured by sending prayers upon this noble Prophet ﷺ by whom the Angels were honoured, sending prayers upon him ﷺ." Then came the Divine call with His statement ﴾*O*﴿ which is a vocative particle, which is more forceful in capturing attention and receiving the command that follows it. The Exalted said: ﴾*O you who believe! Send prayers and abundant salutations upon him.*﴿

That is to increase in longing and spiritual experience. When longing heralds spiritual experience the experience is more complete and more acceptable, and it is more delightful and loftier for the person of spiritual taste. May Allah, the Exalted, make us of them!

As is well-known to the scholars of the Arabic language, the word *yā* is primarily used for calling one who is far away. When someone is close by, he is called with the *hamza* [ʾ] or with *ay*, though *yā* may be used to call someone who is close in order to give him the status of someone who is distant. Now, that can either be due to the lofty rank and high position assumed by the caller—an example of this is the Real [Allah] calling His servants, using the word *yā*. Or it could be due to the lofty rank of the one who is called—and an example of this is the statement of the servant: "O Lord." Or, it could be used to place the one who is close, far away due to his heedlessness and neglect.

There are many calls in the Glorious Qur'ān made with *ayyuhā* that include the *hā'* of bringing attention [*hā' al-tanbīh*] because that to which Allah, the Exalted, calls His servants includes His commands and prohibitions and His Divine threats and promises. These are weighty matters and tremendous concerns; they [the servants] must be attentively aware of them and incline towards them with their hearts. This state requires that they be called with the most emphatic and strongest of calls. Saying "O man! Fear Allah, the Exalted" is much stronger and much more powerful that saying, for instance, "O man, fear Allah." Allah, the Exalted, said: ﴾*O you who believe! Remember Allah*﴿; ﴾*O you who believe! Fear Allah*﴿; and ﴾*O you who believe! Send prayers and abundant salutations upon him.*﴿

Moreover, linking the call to the attribute of faith ﴾*O you who believe!*﴿ contains a strong encouragement to comply with the command that comes after the call, for it indicates that it is required by their faith in which they believe and by their religion to which they adhere. So, whoever abandons this command and neglects it has sullied his faith and exposed it to harm. This is comparable to Allah's statements: ﴾*O you who believe! Bow, prostrate, and worship your Lord and perform good actions, that you may be successful*﴿; ﴾*O you who believe! Fasting has been prescribed for you*﴿; and ﴾*O you who believe! Seek help with patience and prayer.*﴿

In addition, linking the call to the attribute of faith brings attention to the fact that compliance with His command ﴾*send prayers upon him*﴿ is an issue of faith; it is not a favour given to the noble Prophet ﷺ.

The predicate in His statement: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿ comes in the form of a nominal sentence [*jumla ismiyya*], indicating permanence and continuity, as is the default meaning in a nominal sentence. What this means is that the prayers of Allah, the Exalted, and the prayers of the Angels upon this noble Prophet ﷺ are forever enduring and unceasingly continuous in forward eternity.

Some of the verifying scholars have said that in consideration of the beginning of this sentence, which is nominal ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿ indicates permanence and continuance, and in consideration of the inability [to constantly do it]—insomuch as it is a verbal sentence—it indicates the continuous prayer of Allah, the Exalted, and His Angels upon the Prophet ﷺ and its constant renewal, time and time again without end or cessation.[1]

The mention of his description instead of his name ﷺ

The mention of his description instead of his name ﷺ in the statement of the Most High: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿ is contrary to the predominant way in which Allah speaks about His Prophets—may prayers and salutations be upon our Prophet and all of them. The mention of his description is in order to indicate the added magnificence, nobility, and lofty rank and position with which Allah has uniquely granted him ﷺ to the exclusion of all others. He emphasized that with ﴾*the*﴿ in His statement ﴾*the Prophet*﴿ in order to point out that he ﷺ is the one who is known with the true description of Prophethood, properly speaking. That is to say, Allah usually addresses His Prophets and Messengers with their names.

Allah said to Ādam ﷺ: ﴾*O Ādam! Reside, you and your wife, in the Garden.*﴿

[1] See *Tafsīr al-Ālūsī* and others.

Allah said to Nūḥ ﷺ: ﴾*It was said: "O Nūḥ! Come down with peace and blessings from Us."*﴿

Allah said to His intimate friend Ibrāhīm ﷺ: ﴾*And We called him, saying: "O Ibrāhīm! You have confirmed the vision."*﴿

Allah said to Mūsā ﷺ to whom He spoke directly: ﴾*O Mūsā! Go forward and do not fear. Indeed, you are from those who are safe.*﴿

Allah said to Dāwūd ﷺ: ﴾*O Dāwūd! Certainly, We have made you a successor in the earth.*﴿

And Allah said to ʿĪsā ﷺ: ﴾*And [remember when] Allah said: "O ʿĪsā! Indeed, I shall take you and raise you up unto Me."*﴿

As for the address and call of the Most High to the noblest beloved ﷺ, it was with the honorific titles of praise and lauding. He mentioned him ﷺ with the attributes of Prophethood and Messengership. The Most High said: ﴾*O Prophet! Indeed, We have sent you as a witness, a bringer of glad tidings, and a warner*﴿; ﴾*O Messenger! Do not be grieved by those who hasten to disbelief*﴿; ﴾*O you who is wrapped up in garments! Arise to pray the night, except for a little*﴿; and ﴾*O you who covers himself! Arise and warn.*﴿ He addressed him ﷺ with that out of kindness and intimacy.

Take the Divine reports about him ﷺ, mentioning the attributes of Prophethood and Messengership. The Most High said: ﴾*However, the Messenger and those with him strive with their wealth and their selves*﴿; ﴾*And know that among you is the Messenger of Allah*﴿; and ﴾*Indeed, the most worthy of Ibrāhīm among the people are those who followed him, and this Prophet and those who believe.*﴿

Included in the above is His statement: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet.*﴿ In this there is Divine preference for him ﷺ, an ennobling of him, and an elevation of his status above that of others.

The use of the definite *lām* [*al-Nabī*]

In this verse ﴾*upon the Prophet*﴿ He [Allah] uses the definite *lām* [*al-Nabī*] to bring attention to the fact that he ﷺ is truly known with the description as the Seal of all the Prophets, and to allude to the reason behind the ruling, namely that the position of his Prophethood ﷺ is a noble position and an exalted station; none know the unique and particular characteristics of his Prophethood save the One who appointed him and gave it to him!

Yes! It is the Prophethood that precedes all Prophethood in the spiritual realm, and the Seal of all Prophethood in the physical world. This is proven by the statement of the Most High: ﴾*Rather, he is the Messenger of Allah and the Seal of the Prophets. And Allah is All-Knowing of everything.*﴿ This is an explicit text regarding the Seal of his Prophethood ﷺ. As for his Prophethood being the first in the spiritual world, this is proven in the Ḥadīth report narrated by al-Tirmidhī who said that it was *ḥasan ṣaḥīḥ* (authentic), from Abū Hurayra ؓ: "They said: 'O Messenger of Allah! When was Prophethood decreed for you?' He responded: 'When Ādam was between spirit and flesh.'" The interpretation of the questioner's statement "When was Prophethood decreed for you" appears in the narration of Imām Aḥmad in his *Musnad*, from 'Abdullāh b. Shaqīq, from a man who said: "I said: 'O Messenger of Allah! When were you made a Prophet?' He replied: 'When Ādam was between spirit and flesh.'"[2]

Imām Aḥmad narrated from al-'Irbāḍ b. Sāriya ؓ who said: "The Messenger of Allah ﷺ said: 'Indeed, with Allah I am the Seal of the Prophets; even while Ādam was mixed in his mud. I shall inform you of the first of that: I am the response to the prayer of my father Ibrāhīm, I am 'Īsā's glad tidings, and the fulfilment of my mother's dream—and like that, all of the Prophets' mothers see.'"[3]

In a narration from another route from al-'Irbāḍ b. Sāriya ؓ he said: "I heard the Messenger of Allah ﷺ say: 'Indeed, I am the servant of Allah and the Seal of the Prophets, even while Ādam was mixed in his mud... And when the Mother of the Messenger of Allah was delivering him, she saw a light that illuminated the palaces of the Levant.'"

Abū Nu'aym narrated from al-Ṣunābiḥī from 'Umar b. al-Khaṭṭāb ؓ who said: "O Messenger of Allah! When were you made a Prophet?" He ﷺ replied: "When Ādam was between spirit and flesh."

[2] *Musnad*, 4:66, 5:379
[3] Ibid., 4:127

Ibn Sa'd reported from the narration of al-Ja'fī, from al-Sha'bī, who said: "A man asked: 'O Messenger of Allah! When were you given Prophethood?' He ﷺ replied: 'When Ādam was between spirit and flesh, when the covenant was taken from me.'"[4]

Moving along, the mention of the Angels with Him in His statement ﴾*Indeed, Allah and His Angels*﴿ firstly indicates all of the Angels. Secondly, it indicates tremendous rank and honour, for they are linked to Him, the Exalted. All of this entails exalting and magnifying this noble Prophet ﷺ, as these noble and magnificent Angels all send prayers upon the noblest beloved ﷺ. Moreover, this linkage indicates their large number and brings attention to the fact that the prayers of this abundant Angelic consort—whose total number can only be encompassed by Allah—reaches him ﷺ through the passage of time, renewing at every moment. This is stronger and more intense in conveying exaltation and higher and loftier in ennoblement.

All of this points to the tremendous virtue of this noble Prophet ﷺ in the sight of Allah and his lofty rank in both the higher and lower assemblies. That is because all of the Angels—whose number no one can enumerate save Allah—in the heavens and the earth and surrounding the Throne ['*Arsh*] and the world, send prayers upon the noble Prophet ﷺ.

There are Qur'ānic and Prophetic texts explaining the vast number of the Angels—upon them all be peace. The Most High said: ﴾*And none know the hosts of your Lord save He.*﴿ And in the agreed upon Ḥadīth about the miraculous night journey it mentions that the Prophet ﷺ said about the oft-frequented house [*al-bayt al-ma'mūr*]: "Every day seventy thousand Angels enter it, never to return to it thereafter."

In the Ḥadīth narrated by al-Tirmidhī, Aḥmad, and others, from Abū Dharr ؓ, it states that the Prophet ﷺ said: "Indeed, I see that which you do not, and I hear that which you do not. Certainly the heavens squeak, and they have every right to squeak [i.e., they are filled with Angels]; there is not a single space of four fingers save that it contains an Angel prostrating his forelock for Allah, the Exalted." Al-Ṭabarānī and al-Ṭabarī

[4] See *Sharḥ al-Mawāhib*, *Laṭā'if al-Ma'ārif*, and others.

added in their narrations: "There is no place within the seven heavens the size of a foot, a hand span, or even a palm, save that it contains an Angel either standing, bowing, or prostrating."

After this tremendous statement, that He, the Glorified and Exalted, sends prayers upon this noble Prophet ﷺ and that all of the Angels send prayers upon him ﷺ, then comes a command from the Lord of the Mighty Throne, ordering prayers and salutations to be sent upon this noble Prophet ﷺ. This command comes with a powerful emphasis on the order and the obligation to carry it out, and the prohibition of being negligent in it. All of this is indicated in the phrase ﴾*O you who believe!*﴿

The command to send prayers upon the Prophet ﷺ was not conjoined with the verbal noun

Now, the command to send prayers upon the Prophet ﷺ was not conjoined with the verbal noun as it was for the command to send salutations. That is because the emphasis in the noble verse is obtained by both the command to send prayers and the command to send salutations; however, they are through different types of emphasis. Prefacing the sentence with ﴾*Indeed*﴿ contains emphasis and informs about Allah's prayer upon him ﷺ, and the Angels' prayer upon him ﷺ also emphasizes the command to send prayers upon him.

When an intelligent person hears this statement about Allah and His Angels, he knows that the status of this Prophet ﷺ is exalted in the sight of Allah and His Angels, and as a result he will hasten to send prayers upon the Prophet ﷺ, even if he is not given an explicit order to do so—an intimation or allusion suffices him. After the command appears ordering him to send prayers upon the Prophet ﷺ, he is in no need of an emphatic command; hence he does not need a command verb with an emphatic verbal noun ordering him to send prayers.

This is different from the command to send salutations, for it was emphasised with a verbal noun so as to indicate the strengthening of the command and the order to comply with it. In this sense the emphasis put on the verb by a verbal noun is akin to its repetition, just as the emphasized command to send prayers upon him ﷺ in the predicate is via allusion and in the command verb it is explicit.

THE RELATIONSHIP BETWEEN THIS NOBLE VERSE AND THE ONE PRECEDING IT

Secondly: There is a relationship between this noble verse and the one preceding it. This noble verse comes after many other verses in which Allah expounded upon the virtue of this noble Prophet ﷺ, and explained some of his unique rulings and the lofty station He bestowed upon him exclusively. So this verse comes after those verses, to explain the reasons for all of the aforementioned unique qualities and virtues that He bestowed upon His Prophet ﷺ.

The rank of His noble Prophet ﷺ

To explain: in the beginning of this *Sūra* [*al-Aḥzāb*], Allah mentioned the rank of His noble Prophet ﷺ in relation to the believers, and that it is higher, greater, and nobler than the rank of their own fathers, and that he is more precious and beloved to them than their own selves. The Most High said: ﴾*The Prophet is more worthy of the believers than their own selves, and his wives are their mothers.*﴿ He gave his purified wives the rank of *Mothers of the Believers* in sanctity and respect and in position, honour, and magnification. This implicitly proves that he is a father to them [the believers] yet Allah has elevated his status above that of fathers, sons, and selves. Allah said: ﴾*The Prophet is more worthy of the believers than their own selves.*﴿ Hence, he has the status of fathers and what is loftier than it with respect to love and magnification, and what is above the status of sons in love and honour, and what is above the status of the individual selves in preferential treatment and love—that is because he is more worthy of them than their own selves, and more worthy than their fathers and sons.

Then the Most High mentioned the taking of the tremendous covenant, from the Prophets in general and from the Messengers of strong will [*ulū al-'azam*] in particular, who were the most superior of the Messengers. The first of them, the most superior of them in rank, and their Imām is our Master Muḥammad ﷺ. The Exalted said: ﴾*And [remember] when We took from the Prophets their covenant, and from you and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā the son of Maryam; and We took from them a heavy covenant.*﴿

He mentioned our Master Muḥammad ﷺ ahead of the possessors of strong will in order to show his precedence and superiority to them, just as he is superior to the rest of the Prophets and Messengers *a fortiori*. May Allah's prayers and peace be upon all of them.

Then the Most High mentioned how He fulfilled His promise to grant victory and assistance to His beloved ﷺ. On the day in which the confederates gathered to wage war against him ﷺ, Allah sent upon them a strong wind and hosts they did not see—the Angels. This led to the defeat and retreat of the confederates after having formed their alliances and gathered together. He reminded the believers of this bounty with which He honoured them in aid of this noble Messenger ﷺ. He said: ❴*O you who believe!*❵—that is, those who believe in Allah and His Messenger—❴*Remember the bounty of Allah upon you when hosts came to you and We sent upon them a strong wind and hosts they did not see. And Allah is All-Seeing of what you do.*❵ This explains Allah's aid to His Messenger ﷺ, His defence of him, His vanquishing of his enemies, and His repelling them until they turned on their heels in a state of lowliness—through the noble Angels, the mighty winds, and what came after that. All of these were the hosts in aid of this noble Prophet ﷺ.

Then the Most High explained that the perfect and best example, and the most exemplary and virtuous model worthy of emulation, is found in the noble Messenger ﷺ, because he is the perfect and most virtuous, and the most knowledgeable and most exemplary. It is only right that he is the Imām of all of mankind, for he gathers every type of virtue and perfection; he is the possessor of the exalted standard of character, honourable etiquette, the straight way, upright guidance, clear-cut evidence, and radiant light. Whosoever emulates his example and follows him walks with clear light, and guidance and certitude. The Exalted said: ❴*Certainly, in the Messenger of Allah there is for you an excellent example.*❵ There is nothing better or more perfect than that. O Allah! Grant us the ability to follow him ﷺ in word and deed, and in spiritual state and character!

The Muḥammadan household ﷺ

The Most High mentioned the choice that the Prophet ﷺ gave to his wives. He said: ❴*O Prophet! Say to your wives: "If you should desire the worldly life and its adornment, then come; I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the abode of the Hereafter—then indeed, Allah has prepared for the doers of good among you a great reward."*❵

Within these verses there is an implicit praise and lauding from Allah, the Exalted, to his wives ﷺ, making mention of their virtue, nobility, and purity insofar as they had chosen Allah, His Messenger, and the abode of the Hereafter, and remained with him ﷺ in complete satisfaction. They lived with him enjoying a simple material existence above the luxuries and adornments of the world, out of love for Allah and His Messenger ﷺ and out of longing for the Hereafter. This [verse] contains a true testament to the strength of their faith and their certitude, as well as their intense love for Allah and His Messenger ﷺ. Consequently, they chose Allah and His Messenger over all else.

Then the Most High mentioned His praise for the Prophet's wives ﷺ and their purity, pious respectability, and fear of Him. This should come as no surprise, as they are from the household of the best of the Prophets and the Imām of the Messengers: the treasure house of spiritual secrets and the well-spring of Divine lights; the greatest intimate friend of Allah and noblest beloved of Allah ﷺ.

The Most High said: ❴*O wives of the Prophet! Whoever of you should commit a clear immorality, then for her the punishment would be twofold, and that is easy for Allah. And whoever of you devoutly obeys Allah and His Messenger and does righteousness, We will give her reward twice; and We have prepared for her a noble provision.*❵

It is well-known and self-evident that they [the wives of the Prophet ﷺ] were recognized for their purity, piety, devout obedience, and righteous actions. To them belongs the sure promise from Allah that they shall be given their reward twice over and that they shall have a noble provision from their Generous Lord.

Then the Most High said: ﴾*O wives of the Prophet! You are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet; but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish the prayer and give charity [zakāt] and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the household, and to purify you with extensive purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is Ever Subtle and Well-Acquainted.*﴿

Within these verses there are instructions and guidance from Allah, the Exalted, to the Prophet's wives ﷺ. This is out of honour towards them and protective jealousy over them, because they are the wives of the most loved of Allah's beloved. They realised these instructions and implemented these Divine teachings in the best of ways.

Implicit within these instructions and this Divine guidance is a great praise of them. He lauded them and confirmed for them the honour and nobility of the Muḥammadan household ﷺ. He testified that they are from the Muḥammadan household: the noblest, purest, and best of all households entirely. This is because Allah's words ﴾*Allah intends only to remove from you the impurity [of sin], O people of the household*﴿ came in the explicit context of Allah's specific address to the purified wives, as well as the implicit context. They are undoubtedly from the people of the household [*ahl al-bayt*], and it is impermissible to expel them from it.

In *Ṣaḥīḥ Muslim* and other collections there is a report from Zayd b. Arqam ﷺ who said: "One day, the Messenger of Allah stood among us, delivering a sermon in a place called Khum, between Mecca and Medina. He praised Allah, lauded Him, reminded us, and sermonized, and then he said: 'O people! I am only a man; perhaps the messenger of my Lord ﷻ [the Angel of death] shall soon come to me. I am leaving among you two weighty things: the first of them is the Book of Allah ﷻ. It contains guidance and light; grasp the Book of Allah and hold fast to it...' (in this he encouraged holding to the Book of Allah) '...and my household. I caution you to fear Allah with respect to my household. I caution you to fear Allah with respect to my

household.'" Ibn Sabura asked: "O Zayd! Who are the people of his household? Are not his womenfolk from his household?" Zayd replied: "Indeed, his womenfolk are from his household, but the people of his household are [also] those who are forbidden from accepting charity after him." He asked: "Who are they?" He replied: "They are the household of ʿAlī, the household of ʿAqīl, the household of Jaʿfar, and the household of al-ʿAbbās." He [Ibn Sabura] asked: "Are all of them forbidden from accepting charity?" He replied: "Yes." Thus his womenfolk are clearly from his household. None of his Companions ever doubted in that—as was narrated by Ibn ʿAbbās and others.

Then the Most High mentioned the ranks of the believing men and women as well as the virtue of their position with their Lord. He said: ﴾*Indeed, the Muslim men and women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and the fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so—for them Allah has prepared forgiveness and a great reward.*﴿

This is an announcement from Allah, explaining the virtue of the women who are included in the praise mentioned in the verse. This verse also informs that the best of them are the ones to whom this verse applies first and foremost—and they are the wives of the Prophet ﷺ. That is because this lauding and praise came after their mention; consequently, they are the context and the reason for the revelation of this verse. The reason for the revelation of the verse clearly and unequivocally establishes that they are included in it, even though the specific circumstance behind its revelation does not prevent the general expression therein from applying to others.

This is proven by the narration of Aḥmad, al-Nasāʾī, and others from Umm Salama ﷺ who said: "I asked the Prophet: 'Why is it that we [women] are not mentioned in the Qurʾān as men are mentioned?' Then one day, without my realising it, he was calling from the *minbar* (pulpit) and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening, and lo and behold he said upon the *minbar*:

'O people! Indeed, Allah, the Exalted, says: ⟨*Indeed, the Muslim men and women, the believing men and women...*⟩'" This is an explicit text in which the wives of the Prophet are included in the lauding and praise in the verse, just as they are included in the honourable household.

Then in speaking of the virtues of this noble Messenger ﷺ, the Most High mentioned that every believing man and woman is duty bound to comply with his commands, and that they do not have a choice in the matter. He warned them from disobeying his command ﷺ. In mentioning the obligation of complying with the commands and warning from disobeying the orders, Allah joined the Prophet's name ﷺ with His own. This illustrates the supreme rank of this noble Messenger ﷺ and his lofty status. The Exalted said: ⟨*It is not for any believing man or believing women, when Allah and His Messenger have decided a matter, that they should thereafter have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.*⟩

Then the Most High mentioned His favours upon His Prophet ﷺ and His marrying him to Zaynab. The Most High announced that and explained the resultant wisdom from it. He said: ⟨*So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them.*⟩ Hence, Lady Zaynab used to say: "Your families married you off, but Allah married me off from above the seven heavens." (Al-Bukhārī)

Then the Most High mentioned the rank of His noble Messenger ﷺ whom He preferred above all of the other Prophets and Messengers. He said: ⟨*Rather; he is the Messenger of Allah and the Seal of the Prophets. And Allah is All-Knowing of everything.*⟩ In other words, the Most High is All-Knowing with a pre-eternal and beginningless knowledge; He knows that Muḥammad ﷺ and Muḥammad alone is the most fitting for the rank of the Seal of Prophethood. This is why the Prophet ﷺ would make mention of the bounties Allah bestowed upon him.

He would say—as appears in *Ṣaḥīḥ Muslim*: "I was preferred over the other Prophets with six things: I was given comprehensive yet concise speech; I have been given victory by

awe; the spoils of war have been made lawful for me; the earth has been made for me a place of prayer and purification; I have been sent to the creation entirely; and the Prophets have been sealed by me."

Then the Most High mentioned some tremendous stances of this noble Messenger ﷺ vis-à-vis the world, and mentioned that He is the Messenger, the witness, the bringer of glad tidings, and the warner; that he is the caller unto Allah with His permission, and the illuminating lamp. Every one of these stances alone contains details and rulings that we explained in our research and that we shall explain, Allah willing here. Allah said: ⟨*O Prophet! Indeed we have sent you as a witness and bringer of glad tidings and a warner...*⟩

Then the Most High mentioned among the noble Messenger's unique qualities His making of women lawful to him—and its related rulings. Among these rulings is the lawfulness of a woman giving herself to him ﷺ in marriage without a dowry, if he so pleases. Allah said: ⟨*...And a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; this is only for you, to the exclusion of the other believers.*⟩

Then the Most High mentioned that He gave the Prophet ﷺ the choice regarding those women who gave themselves [in marriage] and the choice regarding the women already with him; that he can divide between them or not. The Most High said: ⟨*You may put aside whom you will of them or take to yourself whom you will. And any that you desire of those from whom you [temporarily] separated...*⟩ Some scholars opined that this choice is with regards to those who give themselves in marriage. Other scholars opined that this choice is with regards to the women already with him—with the option of apportioning time between them or choosing not to. Al-Ḥāfiẓ Ibn Jarīr and others took the view that the verse was general and inclusive of both.

Al-Ḥāfiẓ Ibn Kathīr said:

> And this view chosen by Ibn Jarīr is satisfactory and strong. It gathers between the Ḥadīth reports (i.e., the Ḥadīth reports regarding both); some Ḥadīth reports indicate that the verse was revealed concerning those women who give themselves in marriage, and some

> reports indicate that it was revealed concerning the division between the women already with him ﷺ. For this reason, Allah, the Exalted, said: ﴾*That is more suitable that they should be content and not grieve, and that they should be satisfied with what you have given them—all of them.*﴿ In other words, if they know that Allah has removed all difficulty from you regarding division—if you so wish you can divide [the time] and if you so wish you can refrain, and there is no problem with either choice you make, and yet you divide the time between them out of your own choice without it being an obligation—then they will be delighted and happy, and they will praise your beautiful action and acknowledge your favour upon them in your division of the time equally between them, and they will testify to your fairness and justice with them.

Then the Most High mentioned the obligation of observing proper manners with this noble Prophet ﷺ and the obligation of extolling and honouring him, and the obligation of steering clear of everything that annoys him ﷺ. The Most High guided the believers to the proper manners of seeking permission and coming to see him: that it not be during a time in which it is burden for him or in which he will be disturbed, and that they should distance themselves from everything that is difficult for him ﷺ or that burdens or annoys him.

The Most High said: ﴾*O you who believe! Do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that was troubling the Prophet, and he is shy [of dismissing] you. But Allah is not shy of the truth. And when you ask his wives for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be an enormity in the sight of Allah.*﴿

This verse also demonstrates the sanctity of his wives and the obligation to respect them. That is because his wives ﷺ in this world shall be his wives in the Hereafter, and because they are the Mothers of the Believers, too.

Then came the noble verse: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet. O you who believe! Send prayers and abundant salutations upon him.*﴿ This verse came after all of the aforementioned noble verses that delineated the virtues and perfections of this noble Messenger ﷺ. This verse came to clarify the reasons for all of those unique Muḥammadan virtues and perfections, and to explain that the status of this noble Prophet ﷺ is great in the sight of Allah and that his station is magnificent. Indeed, Allah, the Great and Exalted, with His comprehensive Name—Allah—that gathers all of the Divine Names, sends prayers upon this noble Prophet, and the Angels of Allah all send prayers upon this noble Prophet ﷺ as well.

Based upon all of this, the position of this verse comes as a recommencement of explanation, which is why it appears separate and is not linked by a conjunction to the other verses. Another possible reason why it appears separate is that it was revealed in order to explain the tremendous virtue that was already proven and mentioned: that Allah, the Exalted, and His Angels send prayers upon this noble Prophet ﷺ. This demonstrates his lofty status and high rank ﷺ; it is only right that this noble Prophet be mentioned in conjunction with his tremendous status chosen for him by Allah to the exclusion of the rest of the worlds; it is only right that he be mentioned with this alone, so as to announce his virtue and elevate his mention ﷺ.

This Divine command contains many points worthy of attention for the believers:

Firstly, it informs them of the virtue and tremendous honour of this noble Prophet ﷺ: Allah, the Exalted, honoured him by sending prayers upon him, the Angels were honoured to send prayers upon him, and the believers were honoured to send prayers upon him.

Secondly, in the clear-cut and decisive verses, Allah ordered the believers to send prayers upon the Prophet ﷺ, and He did not order them to send prayers upon any other Prophet, in order that He may teach them his virtue ﷺ over the rest of the Prophets and Messengers.

Thirdly, Allah ordered the believers to send prayers upon the Prophet ﷺ due to the right he holds over them. The Prophet, as Allah informed, is more worthy of the believers than their own selves. The Most High said: ﴾*The Prophet is more worthy of the believers than their own selves and his wives are their mothers.*﴿ And he ﷺ is concerned over them: ﴾*He is concerned over you and to the believers he is kind and merciful.*﴿ When the verse ﴾*The Prophet is more worthy of the believers than their own selves*﴿ was revealed, the Prophet ﷺ said: "There is not a single believing man or woman save that I am the worthiest of people to him in the life of this world and the Hereafter. Read the statement of Allah, the Exalted: ﴾*The Prophet is more worthy of the believers than their own selves.*﴿"

On the meanings of sending prayers upon the Prophet ﷺ

Imām al-Bukhārī said in his rigorously authentic collection: "Abū 'Āliya said: 'Allah's prayer is His lauding of him ﷺ in the presence of the Angels, and the prayer of the Angels is [their] supplication for him.' Ibn 'Abbās said: '﴾*...Send prayers*﴿ means that they send blessings.'"

Al-Ḥāfiẓ [Ibn Ḥajar] said in *al-Fatḥ*:

> And from Ibn Abī Ḥātim from Muqātil b. Ḥayyān who said: "Allah's prayer is His forgiveness and the Angels' prayer is their seeking of forgiveness." And from Ibn 'Abbās it is stated that the meaning of the Lord's prayer is mercy and the Angels' prayer is seeking forgiveness. Al-Ḍaḥḥāk b. Mazāḥim said: "The prayer of Allah is His mercy." And in another narration from him he said that it is His forgiveness, and that the prayer of the Angels is supplication...
>
> The soundest of these views is the aforementioned report from Abū 'Āliya, that the meaning of Allah's prayer upon His Prophet is His lauding and exaltation of him ﷺ, and the meaning of the prayers of the Angels and others upon him is their seeking of that for him from Allah, the Exalted. What is meant here is the seeking of increase, not the seeking of prayer as it were.

That is because the prayer from Allah to His noble Prophet ﷺ is continuous, enduring, and unceasing. This is proven by the words of the Most High: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet.*﴿ So He continuously sends prayers upon His Prophet and beloved ﷺ. As for the prayers of the Angels and others among the creation, they are requests seeking an increase in that.

Undoubtedly, all of the meanings given by the *salaf* (predecessors) for the sending of prayers upon the Prophet ﷺ are true and correct. There are no contradictions between any of these views. Each of them expressed a particular aspect of the meanings behind the prayer of Allah upon His beloved ﷺ. That is because the prayer of the Lord of the worlds is comprised of lauding, exaltation, honour, unique affection, unique mercy, unique forgiveness, and other comprehensive meanings that include every type of goodness, virtue, honouring, kindness, praise, lauding, light, and illumination.

It is well-known that the prayers of the Lord of the worlds upon His creation include prayers that are elite, prayers that are the elite of the elite, and prayers that are general. His prayers upon the Prophets are elite and are commensurate with the rank of their Prophethood; His prayers upon His friends that are drawn near are elite and are commensurate with their rank; His prayers upon His most honoured beloved and the Imām and Seal of the Prophets and Messengers are the elite of the elite and are commensurate with his unique rank ﷺ; and His prayers upon the generality of the believers are general and according to their faith. The Most High said: ﴾*It is He who sends prayers upon you, and His Angels as well, that He may bring you out from darkness into the light. And ever is He Merciful to the believers.*﴿

﴾*O You Who Believe! Send Prayers and Abundant Salutations upon Him*﴿

Thirdly: An explanation of Allah's words: ﴾*O you who believe! Send prayers and abundant salutations upon him.*﴿ The Most High said: ﴾*Indeed, upon Us is its collection and its recitation. So when We have recited it, then follow its recitation. Then upon Us is its clarification.*﴿

The Most High has guaranteed that He will preserve the Holy Qur'ān and collect it in his breast ﷺ and noble heart, that he not forget it and have any of it leave him. In addition, He has taken it upon Himself to explain the meanings of the Holy Qur'ān. Then He ordered him to explain to the people what has been revealed to them—that is, as Allah explained to him ﷺ. In this sense, the reference point for explaining the Qur'ān is the Master of the children of 'Adnān ﷺ.

He ﷺ instructed them on the manner of praying to Allah, the Exalted. He ﷺ said: "Pray as you have seen me praying." Moreover, he explained to them the rites of *Ḥajj* and said to them: "Take from me your rites [of pilgrimage]." So, when the statement of the Most High ﴾*Indeed, Allah and His Angels send prayers upon the Prophet; O you who believe! Send prayers and abundant salutations upon him*﴿ was revealed, a group of the Companions ﷺ asked about its intended meaning, and he ﷺ answered them and instructed them how to comply with the command of sending prayers and salutations upon him ﷺ.

In his *Musnad*, Imām Aḥmad narrated from Ka'b b. 'Ujra ؓ: "When the verse ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿ was revealed, they asked: 'O Prophet of Allah! How do we send prayers upon you?' He ﷺ responded: 'Say: "O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent. And send blessings upon Muḥammad and upon the household of Muḥammad, just as You have sent blessings upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent."'"[5] And he said: "*And upon us along with them.*" Yazīd—one of the narrators of the Ḥadīth reporting from Ibn Abī Laylā—said: "I don't know if that was something added by Ibn Abī Laylā himself or something narrated by Ka'b b. 'Ujra."[6]

[5] *Musnad* 4:244

[6] After alluding to this additional wording, al-Ḥāfiẓ said in *al-Fatḥ*: "This is how al-Ṭabarī narrated it in the report of Muḥammad b. Fuḍayl. This additional wording has been passed on from two angles: first from al-Ṭabarānī via the route of Ibn Khalīfa from al-Ḥākim with the wording: 'They say: "O Allah! Send prayers upon Muḥammad... [until] ...and upon the household of Ibrāhīm. And send prayers upon us along with them and send blessings upon the household of Muḥammad..."' and at the end: '...And send blessings upon us along with them.' ...His narrations are reliable, however; as far as I consider, it is interpolated [*mudraj*] due to the additional wording in it from al-'Amash... Second, there is a similar wording from al-Dāraquṭnī via another angle from Ibn Mas'ūd, but it reads: 'O Allah!' instead of the 'and' in '*and* send prayers' and '*and* send blessings.' This narration contains 'Abd al-Wahhāb b. Mujāhid, who is weak."

Imām Muslim narrated from Ibn Abī Laylā who said: "Ka'b b. 'Ujra met up with me and said: 'Shall I not give you a gift? Once, the Messenger of Allah ﷺ came out to us and we said: "We already know how to send salutations upon you; tell us, how do we send prayers upon you?" He ﷺ replied: "Say: 'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent. O Allah! Send blessings upon Muḥammad and upon the household of Muḥammad, just as You have sent blessings upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent.'""'"

He [Imām Muslim] also narrated from Abū Mas'ūd al-Anṣārī ؓ who said: "The Messenger of Allah ﷺ came upon us as we were sitting in the gathering of Sa'd b. 'Ubāda. Bashīr b. Sa'd said to him: 'Allah commanded us to send prayers upon you, O Messenger of Allah! How are we to send prayers upon you?' The Messenger of Allah ﷺ remained silent for so long that we wished he had not asked him. Then the Messenger of Allah ﷺ replied, saying: 'Say: "O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon the household of Ibrāhīm. And send blessings upon Muḥammad and upon the household of Muḥammad, just as You have sent blessings upon the household of Ibrāhīm in the worlds. Indeed, you are the Praiseworthy, the Magnificent."'"

Muslim also narrated from Abū Ḥumayd al-Sā'idī that the Companions of the Prophet ﷺ said: "O Messenger of Allah! How are we to send prayers upon you?" He replied: 'Say: "O Allah! Send prayers upon Muḥammad and upon his wives and offspring, just as You have sent prayers upon the household of Ibrāhīm.

And send blessings upon Muḥammad and upon his wives and offspring, just as You have sent blessings upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent.""

All of this proves that the Companions complied with Allah's command ﴾*O you who believe! Send prayers and abundant salutations upon him*﴿ and hastened to fulfil this command in the manner that Allah legislated and ordered them with.

In his *Musnad*, Imām Aḥmad narrated from Burayda who said: "We said: 'O Messenger of Allah! We already know how to send salutations upon you; tell us, how do we send prayers upon you?' He ﷺ replied: 'Say: "O Allah! Confer Your prayers, mercy, and blessings upon Muḥammad and upon the household of Muḥammad, just as You have conferred them upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent."'"

When Allah's words ﴾*O you who believe! Send prayers and abundant salutations upon him*﴿ were revealed, the Companions understood that the verse contained two commands: the command to send prayers upon him ﷺ, and the command to send salutations upon him. Consequently, they asked the Prophet ﷺ about the meaning behind this, so they may carry out the command of Allah upon them. They said: "O Messenger of Allah! We already know how to send salutations upon you..." So it was as if they were saying: "O Messenger of Allah! You have taught us the testification of faith said in the prayer [*tashahhud*] which teaches us how to send salutations upon you. We say: '*Peace be upon you O Prophet, and Allah's mercy and blessings.*'"

Al-Ḥāfiẓ said in *al-Fatḥ*:

> The well-known [wording] of the narration is "We already know" [*qad 'alimnā*].[7] Some permitted that its first letter be given a *damma* (*u*), coupled with a double enunciation, in that it is an object whose subject is unknown [*al-binā' al-majhūl*].[8]

[7] As the early Ḥadīth compilations did not contains diacritical marks, scholars would often describe the appropriate marks that should go on words that could be read in different ways. [t]

[8] Thus reading: "*qad 'ullimnā*" (we were taught). [t]

> And in the narration of Ibn 'Uyayna from Yazīd b. Abī Ziyād it is mentioned with doubt. It reads: "We said: 'We already know, or we were already taught...'" We narrated this in the *Khul'ayāt*. It was also narrated by al-Sarrāj with the wording: "We knew it or we were taught it..."

The two Shaykhs [al-Bukhārī and Muslim] narrated (and the wording here is from Muslim) from Ibn 'Abbās who said: "The Messenger of Allah ﷺ used to teach us the testification of faith said in the prayer [*tashahhud*] just as he would teach us a chapter from the Qur'ān. He would say: 'Greetings, blessings, and the best of prayers to Allah. Salutations of peace be upon you O Prophet, and the mercy of Allah and His blessings. Salutations of peace be upon us and upon Allah's righteous servants. I testify that there is no god but Allah and that Muḥammad is the Messenger of Allah.'"

He ﷺ taught them how to send salutations upon him by teaching them the testification of faith said in the prayer. They wanted to be instructed on how to send prayers upon him directly from him and by his words. Since the command to send prayers and salutations upon him came from Allah it is a must that one refer to Allah's explanation thereof as revealed to the Messenger of Allah ﷺ. Allah, the Exalted, said: ﴾*That you clarify to the people what has been revealed to them.*﴿

A benefit of great goodness

Ibn Abī al-Dunyā mentioned (and from his route there is Ibn Bashkuwāl) from Ibn Abī Fudayk who said: "I heard those who I encountered saying: 'It has reached us that whoever stands in front of the Prophet's grave ﷺ, recites the verse ﴾*Indeed, Allah and His Angels send prayers upon the Prophet; O you who believe! Send prayers and abundant salutations upon him*﴿ and then says seventy times: "May Allah send prayers upon you O Muḥammad," an Angel will call out to him, saying: "May Allah send prayers upon you! You will be granted your every request and your needs shall be fulfilled."'" This was cited in *al-Qawl al-Badī'* and in other works.

It is fitting that the noble name be joined with the term denoting supremacy [*siyāda*, i.e. '*sayyid*'], because Allah commanded us to show the utmost respect towards him ﷺ, as He said: ﴾*And you show him great respect.*﴿

The Prophet ﷺ announced his rank of supremacy with which Allah favoured him, as appears in the two rigorously authentic collections [al-Bukhārī and Muslim] and others, from Abū Hurayra ؓ who said: "The Messenger of Allah ﷺ said: 'I am the Master of the children of Ādam on the Day of Resurrection.'" How then can you not describe him with the description given to him ﷺ? Understand this!

You should know that the nature of a master is that people turn to him when they have important matters and seek him out during times of pressing needs. May Allah be pleased with Ḥassān b. Thābit who addressed our Master the Messenger of Allah ﷺ (as found in *al-Istīʿāb*):

O you whom the Deity chose for His creation
And gifted him with the pure and unblemished character
You are the Prophet and the best focal point of refuge for Ādam
O you who is generous like the effulgence of the jewel-laden sea
Mīkāʾīl and Jibrīl are both with you and they are
A source of your victory from the One
Who is All-Mighty and All-Powerful

CHAPTER 2

The Rulings of Sending Prayers upon the Prophet ﷺ

Sending prayers upon the Prophet ﷺ can be obligatory [*farḍ*], compulsory [*wājib*], an emphatic *sunna*, or it can be recommended [*mustaḥab*].

THE OBLIGATION [*FARḌIYYA*] OF SENDING PRAYERS UPON THE PROPHET ﷺ

The obligation [*farḍiyya*] of sending prayers upon the Prophet ﷺ is established by the command mentioned in the words of the Most High: ﴾*O you who believe! Send prayers and abundant salutations upon him.*﴿ This command entails obligation; and since a command does not entail repetition [of what is commanded] so long as its cause is not repeated, this obligation is fulfilled when it is done once—as is the view of the Ḥanafīs. In addition, sending prayers upon the Prophet ﷺ is obligatory at the end of the prayer according to Imām al-Shāfiʿī, Imām Isḥāq b. Rāhawayh, and others.

Al-Nawawī said:

> Our colleagues [the Shāfiʿīs] deduced this from the words of the Most High: ﴾*Send prayers and abundant salutations upon him.*﴿ Al-Shāfiʿī (may Allah have mercy upon him) said: "In this verse Allah, the Exalted, made it obligatory to send prayers upon him ﷺ, and the most fitting of circumstances [for this obligation] is during the prayer."
>
> ...We mentioned earlier that our school's position is that sending prayers upon him ﷺ is compulsory in the final testification of the prayer [*tashahhud*]. Our colleagues cited this from ʿUmar b. al-Khaṭṭāb and his son ؓ. Shaykh Abū Ḥāmid also cited it from Ibn Masʿūd and Abū Masʿūd al-Badrī ؓ. And al-Bayhaqī and others narrated it from al-Shaʿbī, and it is one of the two narrated reports of Aḥmad.[9]

[9] *Al-Majmūʿ*.

As for ʿAbdullāh b. Masʿūd, he used to say: "There is no prayer for the person who does not send prayers upon the Prophet ﷺ within it." This was quoted by al-Ḥāfiẓ Ibn ʿAbd al-Barr in *al-Tamhīd*, and others reported it as well.[10] As for Abū Masʿūd al-Badrī ﷺ, ʿUthmān b. Abī Shayba and others narrated with their fully connected chains to Abū Masʿūd al-Badrī ﷺ who said: "I don't feel my prayer is complete until I send prayers upon Muḥammad and upon the household of Muḥammad ﷺ."[11]

As for ʿAbdullāh b. ʿUmar ﷺ, al-Ḥasan b. Shabīb mentioned with his fully connected chain up to Ibn ʿUmar ﷺ who said: "There is no prayer except by reading the testification and sending prayers upon the Prophet ﷺ."[12] In the book *ʿAmal al-Yawm wal-Layla*, al-ʿUmarī narrated a *marfūʿ* (elevated) report with a good chain from Ibn ʿUmar ﷺ: "There is no prayer except by reading the testification and sending prayers upon me [the Prophet ﷺ]."[13]

In his *al-Khilāfiyāt*, al-Bayhaqī narrated with a strong chain from al-Shaʿbī (one of the senior Followers) who said: "Whosoever fails to send prayers upon the Prophet ﷺ in the testification should repeat his prayer."

Al-Dāraquṭnī and Abū Ḥafṣ b. Shāhīn narrated a Ḥadīth in which the Prophet ﷺ taught Ibn Masʿūd the testification and then the sending of prayers upon the Prophet ﷺ. It reads: "From Ibn Masʿūd ﷺ who said: 'The Messenger of Allah ﷺ used to teach us the testification of faith said in the prayer [*tashahhud*] just as he would teach us a chapter from the Qurʾān. He would say: "Greetings, and the best of prayers to Allah. Salutations of peace be upon you, O Prophet, and the mercy of Allah and His blessings. Salutations of peace be upon us and upon Allah's righteous servants. I testify that there is no god but Allah and that Muḥammad is His servant and Messenger. O Allah! Send prayers upon Muḥammad and the members of his household, just as You have sent prayers upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent. O Allah! Send prayers

[10] See *Jalāʾ al-Afhām*.
[11] Ibid.
[12] Ibid.
[13] *Fatḥ al-Bārī*.

upon us along with them. O Allah! Bless Muḥammad and the members of his household, just as You have blessed the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent. O Allah! Bless us along with them.""'"[14]

And from Sahl b. Saʿd ﷺ: "The Messenger of Allah ﷺ said: 'There is no prayer for the one who does not have ritual ablution [*wuḍūʾ*]; and there is no ritual ablution for the one who does not mention the name of Allah when doing it; and there is no prayer for the one who does not send prayers upon the Prophet; and there is no prayer for the one who does not love the Anṣār (Helpers).'"[15]

One of the proofs used to infer the obligation of sending prayers upon the Prophet ﷺ in the ritual prayer is the fact the sending of salutations of peace [*salām*] upon him ﷺ is obligatory by agreement. That is when the person engaged in ritual prayer says: "Salutations of peace be upon you O Prophet, and the mercy of Allah and His blessings."

Moreover, when the verse ﴾*O you who believe! Send prayers and abundant salutations upon him*﴿ was revealed, the Companions contemplated it deeply and found that it contained two binding and emphasised commands: the command to send prayers, and the command to send salutations. They contemplated the command to send salutations and saw that the Prophet ﷺ taught them how and when it should be done—in the testification of faith uttered in the ritual prayer. Then they went to the Prophet ﷺ and asked about the command to send prayers upon him and how it should be done.

So when the verse ﴾*O you who believe! Send prayers and abundant salutations upon him*﴿ was revealed, they said: "We already know how to send salutations upon you; tell us, how do we send prayers upon you" In other words, they already knew how to send salutations upon him ﷺ, as it was included in the testification of the prayer which he taught them, and as Ibn Masʿūd and Ibn ʿAbbās both said: "The Messenger of Allah ﷺ used to teach us the testification of faith said in the prayer [*tashahhud*] just as he would teach us a chapter from the Qurʾān..."

[14] See *Jalāʾ al-Afhām*.
[15] Ibid.

They asked: "How do we send prayers upon you?" And he taught them by saying: "Say: 'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad...'" Hence, just as the sending of salutations upon him ﷺ is obligatory and binding, so too is the sending of prayers upon him. That is because the command establishing their obligation is in one verse. Whoever would like to become acquainted with the textual-proofs for this may refer to the more detailed works of jurisprudence.

May Allah have mercy upon the one who said:

Fear not if you are at the door of the Prophet
Even if you are opposed by jinn and man!
Acquaint yourself with a folk known to observe their religion through love of him
And keep distance from those who are beaten into insanity
For the lover of the truth gives repose to its followers
Without misgivings; and man seeks solace with man

The Recommendation to Mention Him ﷺ with the Title of Supremacy

You should know—may Allah teach us and you—that of the many eminent stations and ranks that Allah chose for our Master Muḥammad ﷺ, one is that He granted him the station of general supremacy. For that reason the Prophet ﷺ would openly announce this station just as he would mention all of the other unique traits and stations granted to him by Allah, the Exalted. He would announce it in order to speak of Allah's bounties and favours upon him. It was not out of boasting, because Allah ordered him to speak about it: ﴾*And as for the favours of your Lord, speak about them.*﴿

The Prophet ﷺ used to say: "On the Day of Resurrection, I shall be the leader and spokesman of the Prophets, and I shall be the possessor of their intercession, and that is not a boast." He also used to say: "I am the first of the people to come out when they are quickened; I am their spokesman when they arrive in flocks; I am their bringer of glad tidings when they despair; and on that

Day, the Standard of Praise will be in my hand. I am the noblest of the children of Ādam in the sight of my Lord, and that is no boast." He ﷺ would also say: "I shall be the first to take the door-handle of the gate of Paradise and knock it." (Al-Tirmidhī)

Speaking of the unique ranks he ﷺ possesses, he would say: "I am the Master of the children of Ādam on the Day of Resurrection, and I am the first one for whom the grave will split open, and I am the first intercessor and the first one whose intercession shall be accepted." (*Ṣaḥīḥ Muslim*)

In consideration of this, it is wholly appropriate that his noble name be joined with the term *supremacy* [*siyāda*], out of exaltation and respect towards him ﷺ. This is because Allah informed about the reality of the station in which He placed him ﷺ, saying: ﴾*That you believe in Allah and His Messenger and honour him and respect him.*﴿ As Ibn ʿAbbās ؓ said, the meaning of Allah's words ﴾*and honour him*﴿ is "to extol him" and the meaning of ﴾*and respect him*﴿ is "to revere him and hold him in awe." All of this entails that his noble name ﷺ should be joined with the term supremacy.

If one asks if there are any *marfūʿ* (elevated) or *mawqūf* (halted) narrations[16] to that effect we say yes, there are. Ibn Masʿūd ؓ was reported to have said: "When you send prayers upon the Messenger of Allah ﷺ do it well, for you do not know, perhaps it will be presented to him ﷺ." They said: "So teach us." He said: "Say: 'O Allah! Place your prayers, mercy, and blessings upon the *Master of the Messengers*, the Imām of the pious, and the Seal of the Prophets: Muḥammad, Your servant and Messenger; the Imām of goodness, the leader of goodness, and the Messenger of mercy. O Allah! Grant him the Praiseworthy station over which the first and the last will be jealous.

"'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent. O Allah! Send blessings upon

[16] A *marfūʿ* (elevated) narration is a narration that goes back to the Prophet ﷺ, while a *mawqūf* (halted) narration is a narration that goes back to a Companion. [t]

Muḥammad and upon the household of Muḥammad just as You have sent blessings upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent.'"

Al-Ḥāfiẓ al-Mundhirī said that this was narrated by Ibn Mājah in a *mawqūf* fashion with a good chain. This report was also narrated by Ibn Abī 'Āṣim in a *marfū'* fashion with the wording: "We already know how to send salutations upon you; tell us, how do we send prayers upon you?" He ﷺ replied: "Say: 'O Allah! Place your prayer, mercy, and blessings upon the *Master of the Messengers*, the Imām of the pious, and the Seal of the Prophets: Muḥammad, Your servant and Messenger; the Imām of goodness and the Messenger of mercy. O Allah! Grant him the Praiseworthy station over which the first and the last will be jealous.

"'O Allah! Send prayers upon Muḥammad and grant him the means of approach and the lofty level of Paradise. O Allah! Place the love for him among the chosen ones, place affection for him among those brought nigh, and place his mention among those of the upper realms (or he ﷺ said: 'place his abode'). May peace be upon him and the mercy and blessings of Allah.

"'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent. O Allah! Send blessings upon Muḥammad and upon the household of Muḥammad just as You have sent blessings upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent.'"[17]

And from 'Abdullāh b. 'Umar ؓ it is mentioned that a man asked him: "How should prayers be sent upon the Prophet ﷺ?" He replied: "[Say:] 'O Allah! Place your prayers, mercy, and blessings upon the *Master of the Messengers*, the Imām of the pious, and the Seal of the Prophets: Muḥammad, Your servant and Messenger; the Imām of goodness, the leader of goodness, and the Messenger of mercy. O Allah! Grant him the Praiseworthy station on the Day of Resurrection over which the first and the last will be jealous, and send prayers upon Muḥammad and upon

[17] See al-Sakhāwī's *al-Qawl al-Badī'*.

the household of Muḥammad, just as You have sent prayers upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, You are the Praiseworthy, the Magnificent.'"[18]

Al-Ḥāfiẓ al-Sakhāwī said: "Also reported is the statement of Sahl b. Ḥanīf to the Prophet ﷺ: 'My Master!' in a Ḥadīth from al-Nasā'ī mentioned in *'Amal al-Yawm wal-Layla*."

In addition to all of this, the Prophet ﷺ said to al-Ḥasan: "Indeed, this son of mine is a master [*sayyid*] and perhaps Allah will use him as a means to bring peace between two mighty factions of the Muslims." (Agreed upon)

And the Prophet ﷺ said: "Stand for your master." Here, he was referring to Sa'd b. Mu'ādh ؓ. This is found in the two rigorously authentic collections. He ﷺ also said to our noble master, Lady Fāṭima ؓ: "Are you not pleased to be the master of the women of Paradise?"

Considering all of the above-mentioned proofs, the jurists stated that it is recommended to mention the term of supremacy [*siyāda*] when his noble name ﷺ is mentioned.

It is stated in *al-Durr al-Mukhtār* and *Radd al-Muḥtār* (abridged):

> It is recommended to mention the term of supremacy [*siyāda*] because to add statements about reality is the exact path of etiquette and it is better than forgoing it. This was mentioned by al-Ramlī the Shāfi'ī in his commentary on the *Minhāj* of al-Nawawī, and by others as well. As for the [alleged] report which states: "Do not declare me a Master in the prayer," it is spurious, i.e. it is false and without basis. And their statement: "*Lā tusayyidūnī fī al-ṣalāt*" with the letter *yā'* is also spurious, not to mention a solecism, because [the word *sayyid* in its root] contains the letter *wāw* in the middle radical of the trilateral root, coming from *sāda/yasūdu*.

[18] Al-Ḥāfiẓ al-Sakhāwī said: "This was narrated by Aḥmad b. Manī' in his *Musnad*, al-Baghawī in his *Fawā'id* from him, and from the route of al-Numayrī with a weak chain. And it is reported by Ismā'īl al-Qāḍī from Ibn 'Umar or Ibn 'Amr with doubt [as to whether it is the former or the latter], so Allah knows best."

So the statement of the person engaged in prayer "O Allah! Send prayers upon our Master Muḥammad and upon the household of our Master Muḥammad" is in compliance with his command ﷺ when he taught the companions, saying: "Say: 'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad.'" It is an added statement about the reality that the Messenger of Allah announced when he said ﷺ: "I am the Master of the children of Ādam on the Day of Resurrection." There is no doubt whatsoever that this demonstrates the peak of good manners, which is better and more complete.

THE OBLIGATION [*WUJŪB*] OF SENDING PRAYERS UPON THE PROPHET ﷺ

It is obligatory to send prayers upon the Prophet ﷺ when his noble name is mentioned to the one engaged in remembrance or the one listening. The scholars deduced this obligation [*wujūb*] from many things.

The emphatic command of the Prophet ﷺ to send prayers upon him

Al-Nasāʾī narrated from Ibn ʿAbbās ؓ who said: "The Messenger of Allah ﷺ said: 'Whosoever hears mention of my name in his presence, let him send prayers upon me.'" In *al-Ḥiṣn al-Ḥaṣīn* this was attributed to al-Nasāʾī and al-Ṭabarānī in *al-Awsaṭ*. Imām al-Nawawī said in *al-Adhkār*: "Its chain is fine and al-Bayhaqī said that its men are all reliable."

The severe Divine threats against the one who fails to send prayers upon the Prophet ﷺ when he is mentioned

This is stated in numerous well-established Ḥadīth reports. These Divine threats include the threat of distance and being made remote, having dust cast upon one's face, suffering wretchedness, stinginess, and coarseness—all for the one who does not send prayers upon the Prophet ﷺ when he is mentioned. Other threats include the danger that the path of Paradise will pass him by, and Allah's refuge is sought.

As for being made remote and having dust upon one's face, that is mentioned in numerous Ḥadīth reports from many companions and with multiple chains. Of these reports is the one narrated by Ibn Ḥibbān in his rigorously authentic collection from Mālik b. al-Ḥasan b. al-Ḥuwayrith from his father, who reports from his grandfather ؓ: "The Messenger of Allah ﷺ ascended the *minbar* and when he climbed up one step he said *Āmīn*. Then he climbed it again to the second step and said *Āmīn*. Then climbed the last step and said *Āmīn*. Then he said: 'Jibrīl a came to me and said: "O Muḥammad! May Allah make remote the one who reaches Ramaḍān and yet is not forgiven." So I said *Āmīn*. He said: "May Allah make remote the one who has both of his parents or one of them [under his care] yet still enters the fire." I said *Āmīn*. Then he said: "And may Allah make remote the one in front of whom you are mentioned yet does not send prayers upon you." He said: "Say *Āmīn*" so I said *Āmīn*.'"

It was narrated from Ibn ʿAbbās ؓ that the Prophet ﷺ ascended the steps of the *minbar* and said *Āmīn* thrice and then said: "Do you know why I said *Āmīn*?" "We [the companions] said: 'Allah and His Messenger know best.' He ﷺ said: 'Jibrīl ؑ came to me and said: "Whosoever does not send prayers upon you when you are mentioned in his presence, may Allah make him distant and far removed!" So I said *Āmīn*. Then he said: "And whosoever has both of his parents or one of them attain old age and yet is not kind towards them and who enters the fire as a result, then may Allah make him distant and far removed!" So I said *Āmīn*. Then he said: "Whosoever reaches Ramaḍān and yet is not forgiven and instead enters the Hellfire, then may Allah make him distant and far removed." So I said *Āmīn*.'" This was narrated by al-Ṭabarānī with a chain containing a degree of weakness. This was also narrated by al-Ṭabarānī and al-Bazzār from another route of transmission from ʿAbdullāh b. al-Ḥārith b. Jazʾ al-Zabīdī.[19]

And from Kaʿb b. ʿUjra ؓ: "The Messenger of Allah ﷺ said: 'Bring the *minbar*,' so we brought the *minbar* and when he ascended up the first step he said *Āmīn*. Then he ascended to the second step and said *Āmīn*. Then he ascended to the third step

[19] See al-Mundhirī's *al-Targhīb wal-Tarhīb*.

and said *Āmīn*. After he descended we said: 'O Messenger of Allah! Today we heard something from you that we have never heard before.' He ﷺ said: 'Jibrīl ﷺ presented himself to me and said: "May he be distant, the one who reaches Ramaḍān and yet is not forgiven." So I said *Āmīn*. When I ascended to the second step he said: "And may he be distant, the one in front of whom you are mentioned yet does not send prayers upon you." I said *Āmīn*. And when I ascended to the third step he said: "May he be distant, the one who has both of his parents or one of them [under his care] yet does not enter Paradise on account of them." I said *Āmīn*.'" This was narrated by al-Ḥākim who said that its chain is rigorously authentic.

And from Abū Hurayra ﷺ: "The Messenger of Allah ﷺ ascended the *minbar* and said: '*Āmīn*! *Āmīn*! *Āmīn*!' It was said: 'O Messenger of Allah! You ascended the *minbar* and said *Āmīn* thrice!' He said: 'Jibrīl ﷺ came to me and said: "O Muḥammad! May Allah make distant the one who reaches Ramaḍān and yet is not forgiven and enters the Fire." He said: "Say *Āmīn*," so I said *Āmīn*. He said: "May Allah make him distant the one who has both of his parents or one of them attain old age and yet is not kind towards them and dies and then enters the fire as a result." He said: "Say *Āmīn*," so I said *Āmīn*. Then he said: "And may Allah make distant the one in front of whom you are mentioned yet does not send prayers upon you and who then dies and enters the Fire." He said: "Say *Āmīn*," so I said *Āmīn*.'" This was narrated by Ibn Khuzayma and by Ibn Ḥibbān in his rigorously authentic collection (and the above wording is his), as mentioned by al-Mundhirī in *al-Targhīb*.

All of these above-mentioned Ḥadīth reports contain explicit proofs for the obligation of sending prayers upon the Prophet ﷺ when he is mentioned, as it is mentioned that whoever does not send prayers upon him ﷺ when mentioned in his presence will be made distant and far removed by Allah, and he mentioned that person among the people of enormities and egregious errors: those who are unkind to their parents by not caring for them in their old age and those who find themselves in the month of Ramaḍān yet do not repent unto their Lord and seek forgiveness for their sins so they may attain Allah's mercy and forgiveness in that month—nay, being negligent and turning away. This is why

he ﷺ said in the narration of Ibn Ḥibbān concerning all three: "May Allah make distant the one who..." followed by "...and then enters the fire..." From this you can gather that there is a Divine threat of entering the fire for the one who does not send prayers upon the Prophet ﷺ when he is mentioned.

As for having dust upon one's face, al-Tirmidhī narrated from Abū Hurayra ﷺ who said: "The Messenger of Allah ﷺ said: 'May his nose be covered with dust, the one who does not send prayers upon me when I am mentioned in his presence; may his nose be covered with dust, the one upon whom the month of Ramaḍān comes and goes before he is forgiven; and may his nose be covered in dust, the one whose parents attain old age and do not cause him to enter Paradise.'" Al-Tirmidhī said that this Ḥadīth is *ḥasan gharīb* (good but rare).

Al-Ḥāfiẓ al-Mundhirī said: "The word *raghima*,[20] with a *kasra* (*i*) on the letter *ghayn*, means: may he be covered with *raghām*—which is dust—out of humiliation and lowliness." Ibn al-'Arabī said: "It is with a *fatḥa* (*a*) on the letter *ghayn* [reading: *raghama*], meaning humiliation."

The erudite al-Qurṭubī said in his commentary on the abridgement of *Ṣaḥīḥ Muslim*:

> It could mean: "May Allah cast him to the ground upon his nose, destroying him." This is only for someone who did not establish an obligation that was due upon him. It could also mean: "May Allah humiliate him," because the one who has his nose—which is the noblest of his body parts—covered in dust which is walked on by feet and is the lowliest of things, has reached the basest level of humiliation.[21]

As for the wretchedness of the one who does not send prayers upon the Prophet ﷺ when he is mentioned, Ibn al-Sunnī narrated from Jābir ﷺ who said: "The Messenger of Allah ﷺ said: 'Whosoever fails to send prayers upon me when I am mentioned in his presence is wretched.'"[22] Wretchedness is to be denied goodness

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[20] The phrase "May his nose be covered with dust" is "*raghima anfihi*." [t]

[21] See Ibn 'Allān's commentary on *al-Adhkār*.

[22] In *al-Jāmi' al-Ṣaghīr* al-Ḥāfiẓ al-Suyūṭī alluded to it being a good Ḥadīth.

and to fall into evil. The reason for the wretchedness of the one who neglects to send prayers upon the Prophet ﷺ when he is mentioned in his presence is that he has denied himself the virtue of sending prayers upon the Prophet ﷺ—that which draws one close to entering Paradise and makes one distant from the Fire. This person has caused his soul to come closer to the Fire because he did not draw it closer to Paradise by sending prayers upon him ﷺ.

In the commentary on *al-Adhkār* [of al-Nawawī] by the erudite scholar Ibn 'Allān it is mentioned:

> Ibn Ṣa'd al-Tilmisānī said in his book *Mafākhir Ahl al-Islām*: "If it be asked why the one who abandons the sending of prayers upon him ﷺ shares the same punishment as the one who neglects the rights of the month of Ramaḍān and the one who is not kind to his parents (namely that of destruction and similar meanings such as distance and lowliness) the answer is as follows: The punishment for all three is uniform because the offense is one. All three have neglected one thing, namely the exaltation of Allah, the Blessed and Exalted.
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> To explain, the month of Ramaḍān is the month of Allah: ﴾*...In which was revealed the Qur'ān, a guidance for the people.*﴿ So whoever exalts it and observes its rights out of faith and expectation of reward, he has exalted Allah Most High and is selected for the distinction of forgiveness. Now the letter *fā'* in his statement ﷺ: "And *yet* is not forgiven" is to indicate that it is farfetched. That is to say, it is farfetched for the one possessed of intelligence and faith to find a path of exalting Him, only to go against it by transgressing against its sanctities and neglecting its rights. If he does that and fails to carry out his obligation, he deserves distance, humiliation, and lowliness from Allah, the Exalted.
>
> Likewise with dutifulness towards parents; dutifulness towards them is to extol and respect them, which entails the exaltation and magnification of Allah, the Exalted. Allah connected dutifulness towards them with His Oneness and worship. He said: ﴾*And your Lord decreed that you worship none but Him and that you are dutiful towards your parents.*﴿ So the meaning of the letter *fā'* in his statement:

> "And *yet* does not enter Paradise on account of them" is also to indicate that it is farfetched. That is to say, it is farfetched for people who are dutiful towards their parents to *not* be dutiful towards them, especially when they have attained old age and it is obligatory to observe their rights and go to great pains in honouring them. If one is denied this, say by disrespecting them or belittling their rights, he will be from the people of sinful offenses, and thus deserving to be made distant and denied of all goodness.
>
> As for sending prayers upon the Prophet ﷺ, it is to seek his extolment and exaltation from Allah, which in reality is exaltation of Allah Most High. The Exalted said: ﴾*Whosoever obeys the Messenger has obeyed Allah.*﴿ So whosoever exalts the Messenger of Allah ﷺ by sending prayers upon him when he is mentioned and manifests pious veneration of him and elevates his rank, he will deserve exaltation and a lofty rank from Allah. And whoever belittles the dazzling virtue, luminance, and blessings of sending prayers upon him ﷺ when he is mentioned—and which Allah clarified and guided him to—then he deserves banishment, humiliation, and belittlement, and it is fitting that he be punished by being made distant and fearful if he does not send prayers upon him ﷺ. In his statement "*yet* does not send prayers upon me," the letter *fā'* is also to indicate that it is farfetched. In other words, it is farfetched for the one possessed of faith and who is able to articulate a few words on his tongue that will earn him ten prayers from Allah ﷻ—and sufficient is that as a benefit, not to mention the increase in levels—that he intentionally neglects that, thereby losing out on a great deal of goodness and deserving, as a consequence, humiliation, Divine wrath, and distance.

As for the punishment of the one who neglects to send prayers upon the Prophet ﷺ when he is mentioned, thus being described with miserliness, it is related from 'Alī—may Allah ennoble his countenance—who said: "The Messenger of Allah ﷺ said: 'The miser is the one who, when I am mentioned in his presence, does not send prayers upon me.'" This was narrated by al-Tirmidhī who said: "This Ḥadīth is *ḥasan ṣaḥīḥ gharīb* (authentic but rare)."

It was also narrated by al-Nasā'ī, Ibn Ḥibbān in his *Ṣaḥīḥ* collection, and al-Ḥākim who authenticated it from Imām Ḥusayn b. 'Alī ﷺ, as is found in *al-Targhīb* of al-Mundhirī.

And from Abū Dharr ﷺ it is reported: "One day I went out and came to the Messenger of Allah ﷺ. He said: 'Shall I not inform you of the most miserly of people?' They [the companions] said: 'Of course, O Messenger of Allah!' He said: 'It is he in front of whom I am mentioned, yet does not send prayers upon me—he is the most miserly of people.'" Al-Ḥāfiẓ al-Mundhirī said: "This was narrated by Ibn Abī 'Āṣim in *Kitāb al-Ṣalāt* via the route of 'Alī b. Yazīd from al-Qāsim." It was also narrated by Abū Nu'aym, as mentioned in *Jalā' al-Afhām*.

The erudite al-Fākahānī said:

> This is the most odious of miserliness and most evil of avarice; nothing remains after it save miserliness with the testimony of faith. May Allah grant refuge to us and all of the believers! This [Ḥadīth] strengthens the view of those who said that it is obligatory to send prayers upon him ﷺ each time he is mentioned—and to this opinion I incline.

From Anas ﷺ it is reported: "The Messenger of Allah ﷺ said: 'The miserly one is he in whose presence I am mentioned, yet does not send prayers upon me. Indeed, whoever sends prayers upon me once, Allah shall send ten prayers upon him.'" May Allah send prayers upon him each time he is mentioned! This was narrated by al-Nasā'ī. The author of *Jalā' al-Afhām* said: "This chain is rigorously authentic and from the command it is clear that it is an obligation."

Sa'īd b. Manṣūr narrated with his chain from al-Ḥasan who said: "The Messenger of Allah ﷺ said: 'It is enough avarice for a man that I be mentioned in his presence yet he does not send prayers upon me.'"[23]

As for the punishment of the one who neglects to send prayers upon the Prophet ﷺ when he is mentioned, thus being punished by having the path of Paradise pass him by, this was narrated through multiple

[23] As mentioned in *al-Jāmi' al-Ṣaghīr*, and whose author alluded to it being a good Ḥadīth.

routes, each one strengthening the other. It is reported from Ḥusayn the son of Imām 'Alī ﷺ who said: "The Messenger of Allah ﷺ said: 'He in whose presence I am mentioned yet passes up the sending of prayers upon me, he will have the path of Paradise pass him by.'" This was narrated by al-Ṭabarānī.

And from Ibn 'Abbās ﷺ who said: "The Messenger of Allah ﷺ said: 'Whosoever forgets to send prayers upon me will have the path of Paradise pass him by.'" Al-Ḥāfiẓ al-Mundhirī said: "This was narrated by Ibn Mājah, al-Ṭabarānī, and others from Jubāra b. al-Mughallis, and there is a disagreement over the usage of him as a proof, and this narration has been counted among his rejected reports."

Says 'Abdallāh [the author]: But the multiple routes of this Ḥadīth from numerous companions, with many chains, strengthens it and makes it a good [*ḥasan*] narration, which is why al-Ḥāfiẓ al-Suyūṭī (in *al-Jāmi' al-Ṣaghīr*) alluded to it being a good narration—and that is the truth.

The erudite al-Munāwī mentioned:

> What is meant by "forget" here is abandonment, and this is similar to Allah's words in which He rebukes the reprobate: ﴾*Our verses came to you yet you forgot them, so today you shall be forgotten.*﴿ That is, you neglected Our verses so your recompense is that you will abandoned, bereft of mercy, and will be placed in torment. By forgetfulness here, it does not mean unmindfulness, because the one who forgets something—that is, he whose mind slips and does not remember something—is not legally responsible. Thus he is not held accountable.

As for the coarseness of the one who does not send prayers upon the Prophet ﷺ when he is mentioned, 'Abd al-Razzāq narrated in his *Muṣannaf* from Ma'mar, from Qatāda, who said: "The Messenger of Allah ﷺ said: 'It is from coarseness that I am mentioned in someone's presence yet he does not send prayers upon me.'"[24] May Allah send prayers upon him ﷺ!

[24] Al-Ḥāfiẓ al-Sakhāwī said in *al-Qawl al-Badī'* after citing this Ḥadīth: "It was narrated by al-Numayrī in this fashion from two angles from the route of 'Abd al-Razzāq in his *Jāmi'* and its narrators are reliable."

Al-Ḥāfiẓ al-Sakhāwī said: "His statement: 'It is from coarseness [*al-jafā'*]' is with the letter *jīm* with an elongation, and it is to neglect goodness and pious connection. It is also used to describe mean-naturedness and coarse distance from the Prophet ﷺ."

So this severe censure and Divine threat towards the one who does not send prayers upon him ﷺ when he is mentioned is an explicit proof for the obligation of sending prayers upon him when he is mentioned ﷺ, considering that the command is explicit and a command entails obligation so long as there is no alternative [text] that diverts its meaning.

Al-Tirmidhī narrated from Anas ﷺ that the Prophet ﷺ said: "Whosoever hears mention of my name in his presence, let him send prayers upon me, for whosoever sends one prayer upon me, Allah will send ten prayers upon him."

This was also narrated by al-Ṭabarānī and Ibn al-Sunnī, and al-Ḥāfiẓ al-Suyūṭī alluded to its authenticity. Al-Nawawī said in *al-Adhkār*: "Its chain is fine." Al-Haythamī said: "Its men are reliable."

The scholars deduced that it is an obligation to send prayers upon him ﷺ

From these aforementioned Ḥadīth reports and others, the scholars deduced that it is an obligation to send prayers upon him ﷺ when he is mentioned. And this is established from numerous angles.

Firstly, the Prophet ﷺ said *Āmīn* to the supplication of Jibrīl ﷺ in which he prayed for dust—i.e., humiliation—to cover the one who did not extol the Messenger of Allah ﷺ by sending prayers upon him when mentioned. So his recompense for that is a prayer for his humiliation. This proves that it is obligatory to send prayers upon him ﷺ when he is mentioned, for if that

In *Jalā' al-Afhām* he [Ibn al-Qayyim] said: "Were we to leave this *mursal* report [in which the Companion is omitted] alone as it is, we would not use it as a proof; however, it has foundations and corroborating reports that were cited, in which the one who abandons sending prayers upon him ﷺ when he is mentioned is described with miserliness and avarice and supplication is made against him that his nose be covered in dust. These all entail coarseness towards him ﷺ."

person was leaving something that was merely recommended he would not deserve being prayed against with humiliation and abasement.

Secondly, there is the report narrated by Ibn Ḥibbān in his rigorously authentic collection from Abū Hurayra ﷺ, that the Prophet ﷺ ascended the *minbar* and said: "*Āmīn*! *Āmīn*! *Āmīn*!" and then said: "...'And may Allah make distant the one in front of whom you are mentioned yet does not send prayers upon you and who then dies and enters the Fire.' He [Jibrīl ﷺ] said: 'Say *Āmīn*,' so I said *Āmīn*." This proves that it is obligatory to send prayers upon him when he is mentioned ﷺ, for the one who neglects it deserves the Fire and being made distant.

Thirdly, there are many Ḥadīth reports explaining that the one who does not send prayers upon him when he is mentioned ﷺ is miserly—indeed, the most miserly of people—as mentioned earlier. Nay, it is enough as miserliness and avarice for there is none more stingy and greedy than him, as was narrated by Sa'īd b. Manṣūr with his chain from al-Ḥasan ﷺ who said: "The Messenger of Allah ﷺ said: 'It is enough avarice for a man that I am mentioned in his presence yet he does not send prayers upon me.'"

And Qāsim b. Aṣbagh narrated with his fully connected chain to al-Ḥasan who said: "The Messenger of Allah ﷺ said: 'It is enough miserliness for a believer that I am mentioned in his presence yet he does not send prayers upon me.'" May Allah send prayers and salutations upon him![25]

That the one who neglects to send prayers upon him ﷺ is described with miserliness is a proof that sending prayers upon him ﷺ is obligatory. That is because miserliness is extremely blameworthy and is one of the worst and most detested of the diseases of the ego, as the Prophet ﷺ said: "And what disease is worse than miserliness?" Allah connected miserliness with pride and boasting when He said: ﴾*And Allah does not love every prideful and boastful person. Those who are miserly and who command the people with miserliness.*﴿

[25] See both narrations in *Jalā' al-Afhām* of Ibn al-Qayyim (may Allah have mercy upon him).

Moreover, the miserly person withholds rights that are due upon him; the one who fulfils his obligations completely is not called miserly, so what do you think of the one who does not fulfil the right of the one who has the greatest and most tremendous right upon the creation—our Master Muḥammad ﷺ who is a cause for felicity in this life and the Hereafter? He ﷺ came as a guide for all the worlds and a mercy for the believers, delivering mankind from the evils, harms, and corruptions of the world, and from the difficulties, afflictions, torments and terrifying affairs of the Hereafter, and delivering mankind from their ignorance, darkness, oppression, error, and transgressions!

Does not this exalted Messenger ﷺ, this generous, merciful, and kind good-doer, deserve to be exalted and lauded? Nay, the utmost efforts should be taken to show gratitude towards him ﷺ and praise him when he is mentioned. The least that can be done is to send prayers upon him when he ﷺ is mentioned. May Allah send prayers and salutations upon him each time his name is mentioned and each time his description ﷺ is spread!

Fourthly, of the proofs that it is obligatory to send prayers upon the Prophet ﷺ when he is mentioned are the aforementioned Ḥadīth reports showing that the one who neglects to send prayers upon him ﷺ when he is mentioned has the path of Paradise pass him by. Undoubtedly, the one who has the path of Paradise pass him by will not be guided to it; therefore, the path before him will by the path of the Hellfire, for there are only two paths and no third.

Fifthly, the aforementioned Ḥadīth that the one who does not send prayers upon him when he is mentioned ﷺ has treated him coarsely. It is impermissible to treat any believer coarsely—nay it is forbidden—so what about the one who behaves coarsely with the Messenger of Allah ﷺ? That is even more forbidden. That is because treating him coarsely contradicts loving him ﷺ, which is obligatory upon every Muslim, and treating him coarsely contradicts the obligation due upon every Muslim: that they love him ﷺ more than their own selves, their children, their parents, all people, and wealth, family, etc.

In the rigorously authentic report from 'Umar b. al-Khaṭṭāb ؓ it states that he said: "O Messenger of Allah! Indeed, you are more beloved to me than everything but my own self." He ﷺ said to

him: "No 'Umar! Not until I am more beloved to you than your own self." 'Umar then said: "Well, by Allah, you are indeed more beloved to me than my own self!" He ﷺ said: "Now, O 'Umar!" And in the two rigorously authentic collections [al-Bukhārī and Muslim] it is reported from Anas ؓ who said: "The Messenger of Allah ﷺ said: 'None of you truly believes until I am more beloved to him than his father, his child, and all people in entirety.'"

Now it is well-known that behaving coarsely towards him ﷺ contradicts this obligatory love. Nay, it also contradicts the due respect towards him ﷺ that was made obligatory by Allah with His statement: ﴾*...And that you respect him.*﴿

Sixthly, the one who does not send prayers upon him ﷺ when he is mentioned is wretched, as mentioned earlier: "Whosoever does not send prayers upon me when I am mentioned in his presence is wretched." And in another narration: "Wretched is the servant who does not send prayers upon me when I am mentioned in his presence."

Seventhly, Allah forbade His servants from calling out to the Messenger ﷺ as they call out to each other. The Most High said: ﴾*Do not make your calling out to the Messenger like your calling out to each other.*﴿ In this verse, Allah Most High forbade them from calling out to the Prophet ﷺ with his name or agnomen as they call out to each other; rather, they should call out to him ﷺ with the title of exaltation and honour, as Ibn 'Abbās ؓ said: "They used to say: 'O Muḥammad' and 'O Abū al-Qāsim,' so Allah ﷻ forbade them from that out of exaltation of His Prophet ﷺ. He ﷺ said: 'Say: "O Prophet of Allah" or "O Messenger of Allah."'"

A similar report was mentioned from Mujāhid and Sa'īd b. Jubayr. Qatāda said: "Allah commanded that His Prophet ﷺ be held in awe and that he be venerated, extolled, and addressed with the term of supremacy, because he is the Master of the children of Ādam ﷺ."

Muqātil said regarding Allah's words: ﴾*Do not make your calling out to the Messenger like your calling out to each other*﴿: "Do not address him by his name when you call out to him, saying 'O Muḥammad,' and do not say 'O Servant of Allah.' Rather, you should honour him and say: 'O Prophet of Allah,' 'O Messenger of Allah.'"

Mālik b. Zayd b. Aslam said regarding Allah's words: ❴*Do not make your calling out to the Messenger like your calling out to each other*❵: "Allah commanded them to honour him." So in other words, they were ordered to address him ﷺ with titles of honour and nobility. Undoubtedly, all of this is from the obligation of respecting and magnifying him ﷺ, so likewise it is necessary that his name be connected with the sending of prayers upon him ﷺ so it may distinguish between the mentioning of his name ﷺ and the mentioning of others, just as the command to address him with the title of Prophethood or Messengership is to distinguish between addressing him and addressing others. Were it not obligatory to send prayers upon his mention ﷺ then his mention would be no different from the mention of someone else, even though that is not the case in the Sacred Law.

The interpretation of the verse we posited, that it is obligatory to magnify and honour the Prophet ﷺ when calling him and addressing him, is the view of the majority of the *salaf* (predecessors) رضي الله عنهم. There is another view regarding the verse which says that it means: "Do not make his calling out ﷺ to you like your calling out to each other, lagging behind in responding and making excuses and being distracted as you are with one another. Rather, hasten to respond to him ﷺ when he calls you and rush to his obedience."

In this interpretation the verbal noun (calling) is attributed to the subject, and based upon the first interpretation it is attributed to its object. Now, the first interpretation is the soundest and most correct, and that is because the second interpretation is found in another verse altogether. The Exalted said: ❴*O you who believe! Respond to Allah and His Messenger when they call you to that which will bring you life.*❵ Furthermore, the Qur'ān is not wont to repeat itself and the context of both verses explains their unique meaning.

There is yet another interpretation of the words of the Exalted: ❴*Do not make the calling of the Messenger like your calling among yourselves.*❵[26]

[26] This is an alternative translation of the verse so as to fit with this third interpretation mentioned by the author. [t]

This means, do not believe that his calling [supplication] ﷺ against someone is like the calling of someone else, for his supplications are answered; beware then, lest he ﷺ supplicate against you and you are destroyed. The first interpretation, however, is the most apparent, for Allah said: ❴*Do not make your calling out to the Messenger like your calling out to each other*❵ and He did not say "like your calling out *against* each other." And Allah knows best.

The scholars disagreed regarding the obligation to send prayers upon him ﷺ *each* time he is mentioned

The scholars disagree: is it obligatory to send prayers upon him ﷺ each time he is mentioned, even if his name is repeated over a thousand times in a single gathering, or is it only obligatory to send prayers upon him ﷺ once in a gathering in which his name is oft repeated and [merely] recommended to send prayers upon him ﷺ each time his noble name is mentioned? In *al-Tanwīr*, the commentary on *al-Durr al-Mukhtār*, and the gloss upon *Radd al-Muḥtār*, it reads:

> Al-Ṭaḥāwī and al-Karkhī disagreed regarding the obligation for the one engaged in remembrance and the listener to send prayers upon him ﷺ—i.e., the one who mentions his noble name ﷺ from the start and not within the sending of prayers upon him ﷺ. There is a disagreement whether this is an obligation each time he is mentioned ﷺ.
>
> The preferred view of al-Ṭaḥāwī and a group of the Ḥanafīs, and al-Ḥalīmī and a group of the Shāfiʿīs, and cited from al-Lakhmī from the Mālikīs and Ibn Baṭṭa from the Ḥanbalīs and stated by Ibn al-ʿArabī from the Mālikīs, is that the more piously cautious position is that it repeats—i.e., the obligation repeats each time he is mentioned, even if in a single gathering—according to the soundest view; not because the command entails repetition [of what is commanded] but because its obligation is linked with a cause that is given to repetition, namely the remembrance (i.e., the mention of his noble name ﷺ).

> So this—meaning the obligation—repeats with each repetition [of the mention of his name ﷺ] and becomes a debt when neglected that must be fulfilled because it is the right of a servant just like *tashmīt*.[27] In other words, because it is his right ﷺ it must be fulfilled just as the sneezing person is blessed.

The official position of the school is that it is recommended to repeat the sending of prayers upon him ﷺ when his name is repeated in a single gathering. That is, it is obligatory to do it once, though it is recommended to repeat it. In *al-Durr* he [al-Haṣkafī] said: "And this is the official position given as a legal verdict [*wa-'alayhi al-fatwā*].

In *al-Durr al-Mukhtār* he [al-Haṣkafī] also said: "The relied upon position in the school is the view of al-Ṭaḥāwī, namely that it is obligatory to send prayers upon him ﷺ each time his noble name is mentioned." In *Radd al-Muḥtār* he [Ibn 'Abidīn] said:

> In *al-Khazā'in* he said: "And this was authenticated in *al-Tuḥfa* and elsewhere and in *al-Ḥāwī* it was placed as the view of the majority," and in the commentary on *al-Maniyya* it is said that it is the most correct. And al-'Aynī said in *Sharḥ al-Majma'*: "This is my position," and al-Bāqānī said: "And it is the relied upon position in the school and was declared the most sound in *al-Baḥr*."

Al-Ḥāfiẓ Ibn al-Ṣalāḥ (may Allah have mercy upon him) said:

> It is fitting that the sending of prayers and salutations upon him ﷺ when his name is mentioned be safeguarded and that one not fall bored of repeating it [his name ﷺ] each time is mentioned. Indeed, this is one of the greatest benefits gained by the students, carriers, and writers of the Ḥadīth reports... Whosoever is negligent of this has been barred from a tremendous portion...

[27] *Tashmīt*: that when a Muslim sneezes and says "*al-ḥamdulillāh*," the one who hears him says: "*Yarḥamuka Allāh*" (may Allah have mercy upon you). [t]

> And what we write of this is a supplication we furnish and not just words written down, so it is not restricted to narrations or limited to that which is in the foundation. The same is said with regards to exalting Allah upon the mention of His name, saying "the Exalted and Sublime."

Al-Ḥāfiẓ al-Sakhāwī (may Allah have mercy upon him) said:

> Abū al-Qāsim al-Taymī narrated in his *al-Targhīb* from the route of Abū al-Ḥasan al-Ḥarrānī who said: "Abū 'Urūna al-Ḥarrānī would not allow anyone to read Ḥadīth to him unless that person sent prayers upon the Prophet ﷺ. He explained that, saying: 'The blessings of Ḥadīth are in the abundant sending of prayers upon the Messenger of Allah in this world, and the bounty of Paradise in the Hereafter, Allah willing.'" He also said: "And we reported from Wakī' b. al-Jarrāḥ from the route of Ibn Bashkuwāl and others who said: 'Were it not for the sending of prayers upon the Prophet ﷺ in the Ḥadīth reports I would not narrate to anyone.'" In another narration he said: "Were it not for the fact that the narration of Ḥadīth is more superior in my eyes than glorification [i.e., saying *subḥānAllāh*] I would not have narrated." In yet another report he said: "Had I known that superogatory prayer is superior to the narration of Ḥadīth I would not have narrated."[28]

THE RECOMMENDATION TO SEND PRAYERS UPON THE PROPHET ﷺ

It is a recommended *sunna* to send prayers upon the Prophet ﷺ in many places. Here we shall mention some of them so as to inform those who are unaware.

1-Sending prayers upon the Prophet ﷺ after the call to prayer

This is found in the Ḥadīth narrated by Muslim and the compilers of the *Sunan* collections, from 'Abdullāh b. 'Amr b.

[28] *Al-Qawl al-Badī'*, p. 249

al-ʿĀṣ ؓ who heard the Prophet ﷺ say: "When you hear the muezzin, then say as he says and then send prayers upon me, for whosoever sends one prayer upon me, Allah will send ten prayers upon him on account of it. Then ask Allah to grant me the *Wasīla*, for it is a level in Paradise that is for none save a servant from the servants of Allah, and I hope it is me. Whosoever asks Allah to grant me the *Wasīla*, my intercession will be lawful for him."

And Imām Aḥmad and al-Ṭabarānī narrated from Jābir b. ʿAbdullāh ؓ that the Messenger of Allah ﷺ said: "Whosoever says when the caller calls out [the *adhān*]: 'O Allah! The Lord of this complete call and beneficial prayer, send prayers upon Muḥammad and be pleased with me with a pleasure that has no displeasure after it,' Allah will answer his prayer."

And from Abū al-Dardāʾ ؓ: "The Messenger of Allah ﷺ used to say when he would hear the muezzin: 'O Allah! The Lord of this complete call and this prayer that is to be established! Send prayers upon Muḥammad and grant him his request on the Day of Resurrection.' He would dictate it to those in his vicinity and he would love to hear them say the likes thereof when they would hear the muezzin. He ﷺ said: 'And whosoever says the likes thereof when he hears the muezzin, the intercession of Muḥammad will be compulsory for him on the Day of Resurrection.'"[29]

And from Ibn ʿAbbās ؓ: "The Prophet ﷺ said: 'Whosoever hears the call [to prayer] and then says: "I bear witness that there is no god but Allah, He is Alone and without partner, and that Muḥammad is His servant and Messenger. O Allah! Send prayers upon Muḥammad and deliver him to the rank of *Wasīla* with You and make us the recipients of his intercession on the Day of Resurrection"—whosoever says that, the intercession will be compulsory for him.'"[30]

[29] Al-Ḥāfiẓ al-Mundhirī said: "Al-Ṭabarānī narrated it in [*al-Muʿjam*] *al-Kabīr* and *al-Awsaṭ*."

[30] Al-Ḥāfiẓ al-Mundhirī said: "Al-Ṭabarānī narrated it in *al-Kabīr* and it contains Isḥāq b. ʿAbdullāh b. Kaysān who has a degree of weakness in Ḥadīth."

2-Sending prayers upon the Prophet ﷺ at the beginning, middle, and end of supplications

It is a recommended *sunna* to send prayers upon the Prophet ﷺ at the beginning, middle, and end of supplications. To gather between all three within a supplication increases the likelihood of receiving a response and in multiplying the reward and goodly recompense.

As for the recommendation to send prayers upon the Prophet ﷺ at the beginning of a supplication, it is narrated from Faḍāla b. ʿUbayd ؓ. He said: "Once, when the Messenger of Allah ﷺ was sitting among us a man entered and started to pray. He said: 'O Allah! Forgive me and have mercy upon me.' Then the Messenger of Allah ﷺ said: 'You have rushed, O you in prayer! When you pray and sit down, praise Allah as He deserves, send prayers upon me, and then supplicate.'

"'Then another man started to pray after that and praised Allah and sent prayers upon the Prophet Muḥammad ﷺ, so the Prophet said to him: 'O you in prayer! Supplicate to Allah and you shall be answered!'" This was narrated by al-Tirmidhī, Abū Dāwūd, and al-Nasāʾī with a similar wording.

Al-Tirmidhī narrated from Ibn Masʿūd ؓ who said: "Once I was praying and the Prophet ﷺ, Abū Bakr, and ʿUmar were all together. When I sat down I began to praise Allah and then send prayers upon the Prophet ﷺ, and then I supplicated for myself. The Prophet ﷺ then said: 'Ask and you shall be granted.'"

As for the recommendation to send prayers upon the Prophet ﷺ at the end of a supplication and making a supplication in the middle of two prayers sent upon him ﷺ, Imām al-Ghazālī quoted Abū Sulaymān al-Dārānī ؓ who said: "The reason why supplication made in the middle of two prayers [upon the Prophet ﷺ] is recommended is because they are not rejected, and it is not fitting for the Generous One to accept what is at the beginning and end and reject what is in the middle!"

Al-Ḥasan b. ʿArafa narrated with his chain from ʿAlī b. Abī Ṭālib (may Allah ennoble his countenance) from the Prophet ﷺ who said: "There is no supplication, save that there is a veil between it and the heavens until prayers are said upon Muḥammad. When prayers are sent upon the Prophet Muḥammad the veil is

rendered and the supplication is answered; and if prayers are not sent upon the Prophet the supplication will not be answered."[31]

Al-Tirmidhī narrated from Sa'īd b. al-Musayyib from 'Umar who said: "Supplication is suspended between the heavens and the earth and nothing of it will ascend upwards until prayers are sent upon your Prophet."

The most superior and beloved act in supplication is to send prayers upon the Prophet in its beginning, middle, and end, and not to settle with sending prayers upon him at the end of the supplication. This is supported by the narration of Jābir who said: "The Messenger of Allah said: 'Do not make me like the water skin of a rider. The rider fills his water skin and seals it when done. If it contains water he will drink as much as he needs or perform ablution with it and then pour out the rest. Rather, place me [i.e., send prayers upon me] at the beginning and middle of the supplication and do not place me at the end.'"[32]

3-Sending prayers upon the Prophet when entering and exiting the Mosque

It is recommended for the one who enters and exits the Mosque to send prayers upon the Prophet. This is based on the Ḥadīth of our master, Lady Fāṭima who said: "When the Messenger of Allah would enter the Mosque he would send prayers and salutations upon Muḥammad [himself] and say: 'O my Lord! Forgive my sins and open for me the doors of Your mercy.' When he would exit he would send prayers and

[31] After narrating this Ḥadīth, the author of *Jalā' al-Afhām* [Ibn al-Qayyim] said: "That which is certain is that this is halted [*mawqūf*] to 'Alī." I [the author] say: In that case it has the ruling of a *marfū'* (elevated) tradition because there is no room for opinion in that, as is well-known by the scholars of Ḥadīth.

[32] This was narrated by al-Bazzār in his *Musnad*, al-Bayhaqī in his *al-Shu'ab*, Abū Nu'aym in *al-Ḥilya*, and 'Abd al-Razzāq in his *Jāmi'*—all from the route of Ya'qūb b. Zayd b. Ṭalḥa, who is known to narrate *mursal* and perplexing reports in which one or two narrators are omitted. Al-Ḥāfiẓ al-Sakhāwī said: "Now if Ya'qūb had taken it from other than Mūsā the narration of Mūsā is strengthened thereby; and full knowledge of this is with Allah." (Taken from the words of al-Qasṭalānī. See Ibn 'Allān's commentary on *al-Adhkār*.)

salutations upon Muḥammad [himself] and say: 'O my Lord! Forgive me and open for me the doors of Your bounty.'" This was narrated by al-Tirmidhī and this is his wording.

And from Ibn Mājah and others: "When the Messenger of Allah would enter the Mosque he would say: 'O Allah! Send prayers and salutations upon Muḥammad.'"

Ibn Khuzayma narrated in his rigorously authentic collection, and Ibn Ḥibbān narrated from Abū Hurayra, that the Messenger of Allah said: "When one of you enters the Mosque let him send salutations upon the Prophet and say: 'O Allah! Open for me the doors of Your mercy.' And when he exits let him send salutations upon the Prophet and say: 'O Allah! Safeguard me from Satan, the rejected.'"

In the narration found in the *Musnad* from Lady Fāṭima al-Zahrā' (may Allah be pleased with her and allow us to benefit from her blessings) she said: "When the Messenger of Allah would enter the Mosque he would say: 'In the name of Allah. May salutations be upon the Messenger of Allah. O Allah! Forgive my sins and open for me the doors of Your mercy.' And when he would exit he would say: 'In the name of Allah. May salutations be upon the Messenger of Allah. O Allah! Forgive my sins and open for me the doors of Your bounty.'"[33]

4-Sending prayers upon the Prophet when a Muslim meets his fellow Muslim

Abū Ya'lā narrated from Anas that the Prophet said: "There are no two servants who love one another and who when meeting each other send prayers upon the Prophet except that they part ways with their past and future sins forgiven."[34]

Al-Ḥāfiẓ al-Sakhāwī said in *al-Qawl al-Badī'*:

> As for sending prayers upon him when meeting with brethren, it is reported from Anas that the Messenger of Allah said: "There are no two servants who love one other for the sake of Allah..." (and in another

[33] In *al-Fatḥ al-Kabīr* it was traced back to the *Musnad*, Ibn Mājah, and al-Ṭabarānī.

[34] See al-Mundhirī's *al-Targhīb*.

narration): "There are no two Muslims who meet each other..." (and in another narration): "...Meeting and shaking hands and sending prayers upon the Prophet ﷺ, except that they part ways with their past and future sins forgiven." This was narrated by al-Ḥasan b. Sufyān and Abū Ya'lā in their *Musnad* collections, by Ibn Ḥibbān in *al-Ḍu'afā'*, and by Ibn Bashkuwāl and al-Rashīd al-'Aṭṭār...

Al-Fākahānī reported from one the blessed dervishes who informed him: "I beheld the Prophet ﷺ in a dream and I said to him: 'O Messenger of Allah! You said: 'There are no two servants who love each other for the sake of Allah and who meet each other and shake hands...,' then he ﷺ said: 'Except that they part ways with their past and future sins forgiven—and the supplication said between two prayers sent upon me is not rejected.'" May Allah send prayers upon Muḥammad in quantity as great as the number of times he is remembered by those of remembrance, and in quantity as great as the number of times the heedless are heedless of his mention!

5-Sending prayers upon the Prophet ﷺ when gathering together with others in a sitting

It is a recommended *sunna* for Muslims to send prayers upon the Prophet ﷺ when they gather together, and to adorn their gatherings with it. There are many Ḥadīth reports that speak of the virtue and great reward of sending prayers upon him ﷺ in places of gathering. Similarly, there are many Ḥadīth reports that warn from being remiss in sending prayers upon him ﷺ in places of gathering, and that warn people from dispersing from their assemblies before sending prayers upon him ﷺ.

As for the Ḥadīth reports that speak of the virtue of sending prayers upon the Prophet ﷺ in gatherings and places of assembly, Anas ﷺ reported that the Prophet ﷺ said: "Indeed, to Allah belongs caravans of roaming Angels who seek out the circles of remembrance. When they approach one, they surround them and then stand with their hands outstretched towards the heavens, invoking the Lord of Might, saying: 'O Lord! We have happened upon servants from among Your servants who are magnifying Your bounties, reciting Your Book, sending prayers upon Your Prophet Muḥammad ﷺ, and asking You with regards

to their Hereafter and worldly life.' Allah, the Blessed and Exalted, says: 'Envelop them in My mercy, for they are an assembly in which no one will be wretched.'"[35]

And Ibn 'Umar ﷺ related that the Prophet ﷺ said: "Adorn your gatherings by sending prayers upon me, for your prayers upon me will be a Light for you on the Day of Resurrection."[36]

As for the Ḥadīth reports that warn from neglecting to send prayers upon the Prophet ﷺ in the gatherings and assemblies, Abū Hurayra ﷺ said: "The Messenger of Allah ﷺ said: 'No people sit in a gathering failing to remember Allah or send prayers upon the Prophet ﷺ, save that it will be a source of severe regret for them on the Day of Resurrection, even if they enter Paradise with reward.'"[37] Al-Ḥāfiẓ al-Mundhirī said: "This was narrated by Aḥmad with a rigorously authentic chain, by Ibn Ḥibbān in his *Ṣaḥīḥ* collection, and al-Ḥākim who said about it: '[It is rigorously authentic] according to the conditions of al-Bukhārī.'"

Abū Hurayra ﷺ also related that the Prophet ﷺ said: "No people sit in a gathering failing to remember Allah or send prayers upon their Prophet therein, except that they will have a regret and reckoning—if He [Allah ﷻ] wills He may punish them, and if He wills He may forgive them.'" Al-Ḥāfiẓ al-Mundhirī said: "It was narrated by Abū Dāwūd and al-Tirmidhī and this wording is from the latter and he said: 'It is a good Ḥadīth.'" Al-Mundhirī said: "The word *al-tira* [in the above Ḥadīth] is deficiency and it is also said that it is reckoning."

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[35] Al-Ḥāfiẓ al-Mundhirī ascribed this to al-Bazzār (as found in *Jalā' al-Afhām*). Al-Ḥāfiẓ al-Sakhāwī said: "It was narrated by al-Bazzār with a good chain, even though it contains an additional wording from Ibn Abī al-Raqqād, whose reports are rejected, and an additional wording from al-Numayrī who is weak. Nevertheless, both of their narrations have corroborating reports, not to mention that they have also been declared reliable, too. And Allah knows best."

[36] This was mentioned in *al-Jāmi' al-Ṣaghīr* and traced to al-Daylamī in his *Musnad al-Firdaws* and its weakness was alluded to.

[37] That is, they will be beset with a severe regret before they enter Paradise, as they will see the tremendous reward for sending prayers upon him ﷺ.

Al-Nasā'ī narrated in his *Sunan al-Kubrā* from Jābir who said: "The Messenger of Allah ﷺ said: 'There are no folk who assemble together and then part ways without having remembered Allah or having sent prayers upon the Prophet ﷺ, except that they have stood up from most putrid of carcasses.'"

The erudite al-Munāwī (may Allah have mercy upon him) said:

> It is highly emphasised to remember Allah and send prayers upon the Messenger of Allah ﷺ when there is desire to leave a gathering. The Sunna of remembrance and sending prayers is achieved by any wording; however, in the remembrance it is more complete to say: "*Glorified are You O Allah. To You is all praise. I bear witness that there is no god but You. I seek Your forgiveness and repent unto You.*" That is due to the Ḥadīth report mentioning this wording. And for sending prayers upon the Prophet ﷺ [it is more complete to say] what is found at the end of the testification of faith said in the prayer [*tashahhud*] (that is, the *Ibrāhīmī prayer*) because it is the most superior wording of prayer upon the Prophet ﷺ, because he ﷺ taught it to his companions and commanded them to place it in their prayers to their Lord—which is the most superior of the acts of worship and the best of those things that draw one near [to Allah].

6-Sending prayers upon the Prophet ﷺ when writing his noble name

It is fitting that the one who writes the name of the Prophet ﷺ within a book writes the prayer upon him along with it. This is mentioned in many Ḥadīth reports with numerous chains.

Al-Ṭabarānī narrated from Abū Hurayra who said: "The Messenger of Allah ﷺ said: 'Whosoever sends prayers upon me in a book, the Angels will continue to seek his forgiveness so long as my name is in that book.'"[38]

[38] Al-Ḥāfiẓ al-Mundhirī said: "This was narrated by al-Ṭabarānī and others. It was also narrated in *mawqūf* (halted) form from the words of Ja'far b. Muḥammad – and this is more apt." I [the author] say: A *mawqūf* report of the likes of this takes the ruling of a *marfū'* (elevated) report, for it speaks of matters that are not subject to mere opinion. The

Sulaymān b. al-Rabī'[39] narrated with his chain from Ibn 'Abbās who said: "The Messenger of Allah ﷺ said: 'Whosoever sends prayers upon me in a book, prayers for him will continue to flow so long as my name is in that book.'" Abū al-Shaykh narrated from Abū Hurayra who said: "The Messenger of Allah ﷺ said: 'Whosoever sends prayers upon me in a book, the Angels will continue to seek his forgiveness so long as my name is in that book.'"[40]

Many of the verifying Ḥadīth scholars reported a variety of dream visions from many of the Imāms of Ḥadīth from the pious predecessors in which they were seen after their deaths. These dream visions contained tremendous glad tidings and great virtues bestowed upon them by Allah because of their writing the prayers and salutations upon the Prophet ﷺ when writing his noble name. It is well-known in the Sacred Law that true dreams are from Allah, the Blessed and Exalted, and that the true dream of a believer is one part of forty-six parts of Prophethood. That which is from Prophethood cannot be a lie—as is reported in *Ṣaḥīḥ al-Bukhārī* and others.

From these dreams is the one mentioned in *Jalā' al-Afhām* from al-Ḥasan b. Muḥammad who said: "I saw Aḥmad b. Ḥanbal in a dream and he said to me: 'O Abū 'Alī! If only you were able to see our prayers upon the Prophet ﷺ in writing and how they have blossomed for us!'" Al-Ḥāfiẓ al-Mundhirī said: "That was narrated by Ibn Bashkuwāl."

He [Ibn al-Qayyim] said:

> It was also quoted from Abū al-Ḥasan b. 'Alī al-Maymūnī who said: "I saw Shaykh Abū al-Ḥasan b. 'Uyayna in a dream after his death, and it appeared as if there was something written on his fingers in the colour of gold of saffron. I inquired: 'O Ustādh! I see something delightful

"others" in al-Mundhirī's statement are those whom we will mention in the narrations after al-Ṭabarānī's.

[39] See *Jalā' al-Afhām*.

[40] After mentioning this narration, [Ibn al-Qayyim] the author of *Jalā' al-Afhām* said: "This was narrated by Isḥāq b. Wahb al-'Allāf from Bishr b. 'Ubayd. And on this issue there are reports from Abū Bakr al-Ṣiddīq, Ibn 'Abbās, and 'Ā'isha."

written on your fingers. What is it?' He replied: 'O son! This is on account of writing the Ḥadīth reports of the Messenger of Allah ﷺ.' Or he said: 'This is on account of writing "*May Allah send prayers and salutations upon him*" when writing the Ḥadīth reports of the Messenger of Allah ﷺ.'"

...And al-Khaṭīb mentioned: "Makkī b. 'Alī narrated to us, saying: 'Abū Sulaymān al-Ḥarrānī narrated to us, saying: "There was a man among the neighbours called Abū al-Faḍl who was given to much prayers and fasting. He said: 'I used to transcribe the Ḥadīth reports but I would not send prayers upon the Prophet ﷺ until one night I beheld him ﷺ in a dream and he said: "Why do you not send prayers upon me when I am mentioned or written down?" Then I beheld him again sometime later and he said: "Your prayers upon me have reached me; when you send prayers upon me or when I am mentioned, say: '*May Allah send prayers and salutations upon him.*'"'"'"[41]

Sufyān al-Thawrī said: "If the companion of Ḥadīth had no other benefit save that of sending prayers upon the Prophet ﷺ it would suffice him, for he sends prayers upon him so long as it is written in the book '*May Allah send prayers and salutations upon him.*'"

Muḥammad b. Abī Sulaymān said: "I saw my father in a dream and said to him: 'Dear father, what did Allah do with you?' He said: 'He forgave me.' I asked: 'On account of what?' He replied: 'On account of my writing prayers upon the Prophet ﷺ.'"

One of the scholars of Ḥadīth said: "I once had a neighbour who died and was seen in a dream. He was asked: 'What did Allah do with you?' He said: 'He forgave me.' He was then asked: 'On account of what?' He replied: 'Whenever mention was made of Allah's Messenger ﷺ in a book of Ḥadīth, I would write "*May Allah send prayers and salutations upon him.*"'" This was narrated by Ibn Bashkuwāl, as found in *Jalā' al-Afhām* and *al-Qawl al-Badī'*.

[41] See Ibn al-Qayyim's *Jalā' al-Afhām*, Ibn Ḥajar's al-Haytamī's *al-Durr al-Manḍūd*, and *al-Qawl al-Badī'*.

Sufyān b. 'Uyayna said: "Khalaf, the companion of al-Khalqān, narrated to us: 'I once had a close friend ﷺ who used to pursue Ḥadīth studies along with me. After he died I saw him in my dream and he was clothed in a green garment and was walking around in it. I said to him: "Did you not pursue Ḥadīth along with me?" He replied: "Yes." I asked him: "What has brought you to this?" He replied: "Never was there a Ḥadīth report mentioning Muḥammad ﷺ save that I would write below it '*May Allah send prayers and salutations upon him*,' so Allah rewarded me with that which you see upon me."'"[42]

'Abdullāh b. al-Ḥakam said: "I saw al-Shāfi'ī in a dream and asked him: 'What did Allah do with you?' He said: 'He had mercy upon me, forgave me, and ushered me into Paradise as a bride is ushered, and scattered jewels toward me as jewels are scattered towards a bride.' I asked: 'How did you obtain that?' He replied: 'Due to the prayers upon the Prophet ﷺ that I wrote in *The Epistle* [*al-Risāla*].' I asked him: 'How was that?' He replied: 'I wrote: "*And may Allah send prayers upon Muḥammad in quantity as great as the number of times he is remembered by those of remembrance and in quantity as great as the number of times the heedless are heedless of his mention.*"' When I awakened I looked inside *The Epistle* and found it just as I saw in the dream—may Allah send prayers and salutations upon him!"

Al-Khaṭīb narrated with his chain from Abū Isḥāq al-Dārimī, better known as Nahshal, who said: "When I used to write down Ḥadīth reports, I would write: 'The Prophet—may Allah send prayers and salutations upon him—said.' So when I saw the Prophet ﷺ in a dream it was as if he took something I wrote and was looking at it and then he said: 'This is good.'"

'Ubaydullāh b. 'Amr said: "One of my brethren in whom I have confidence said: 'Once in a dream I saw a man from the people of Ḥadīth. I asked him: "What did Allah do with you?" He replied: "He had mercy upon me and forgave me." I asked him: "On account of what?" He replied: "Whenever I would come across the name of the Prophet ﷺ I would write '*May Allah send prayers and salutations upon him.*'"'"

[42] In *al-Qawl al-Badī'* this was attributed to al-Khaṭīb and Ibn Bashkuwāl.

In his book, al-Ḥāfiẓ Abū Mūsā narrated that a group of the people of Ḥadīth were seen after their deaths and they informed others that Allah, the Exalted, forgave them on account of their writing the prayer upon the Prophet ﷺ with each Ḥadīth report.[43]

Once, Imām Abū Zur'a (may Allah have mercy upon him) was seen in a dream leading the Angels in prayer in the heavens. He was asked: "How did you attain this?" He replied: "I wrote with my own hand over one million Ḥadīth reports and when I mentioned the Prophet ﷺ I would send prayers, saying: '*May Allah send prayers and salutations upon him and upon his household*' since the Messenger of Allah ﷺ said: 'Whoever sends prayers upon me once, Allah will send ten prayers upon him on account of it.'"

The author of *al-Durr al-Manḍūd* said: "A large number of scholars reported from Abū al-Ḥasan al-Shāfi'ī that he saw the Prophet ﷺ in a dream and asked him: 'How was al-Shāfi'ī rewarded on your behalf for his saying in *The Epistle*: "*And may Allah send prayers upon Muḥammad in quantity as great as the number of times he is remembered by those of remembrance and in quantity as great as the number of times the heedless are heedless of his mention.*"?' He ﷺ said to him: 'His reward on my behalf is that he shall not be made to stand for reckoning on the Day of Resurrection.'"

It is reported that one scholar saw the Prophet ﷺ in a dream and asked him: "O Messenger of Allah! Have you granted or benefited your cousin Muḥammad b. Idrīs al-Shāfi'ī with anything unique?" He ﷺ replied: "Yes! I asked Allah, the Exalted, that He not take him to account." The scholar asked: "For what reason, O Messenger of Allah?" He ﷺ replied: "Because he used to send prayers upon me with a prayer unlike any other: '*And may Allah send prayers upon Muḥammad in quantity as great as the number of times he is remembered by those of remembrance and in quantity as great as the number of times the heedless are heedless of his mention.*'"

The author of *al-Durr al-Manḍūd* said: "It is reported from al-Bayhaqī that al-Shāfi'ī ﷺ was seen in a dream and he was asked: 'What did Allah do with you?' He replied: 'He forgave me.'

[43] All of this was quoted in *Jalā' al-Afhām* and *al-Qawl al-Badī'*.

He was asked: 'On account of what?' He replied: 'On account of five words [sentences] that I would use in sending prayers upon the Messenger of Allah ﷺ.' He was asked: 'And what are they?' He replied: 'I used to say: "*O Allah! Send prayers upon Muḥammad in quantity as great as the number of those who send prayers upon him; and send prayers upon Muḥammad in quantity as great as the number of those who do not send prayers upon him. And send prayers upon Muḥammad as You ordered that prayers be sent upon him. And send prayers upon Muḥammad as You love that prayers be sent upon him. And send prayers upon Muḥammad as prayers should be sent upon him.*"'"

Al-Ḥāfiẓ al-Sakhāwī quoted from Abū Ṭāhir al-Mukhalliṣ from the narration of Ibn Bashkuwāl that he saw the Prophet ﷺ in a dream. He gave him greetings of peace and turned his face towards him ﷺ, but he turned to the other side away from him, and when he turned to that side he ﷺ turned away again to the other side. He then faced him ﷺ and asked: "O Prophet of Allah! Why do you turn your face away from me?" He ﷺ replied: "It is because when you mention me in your book you do not send prayers upon me." He [Abū Ṭāhir] said: "So from that time forward whenever I would write 'the Prophet' I would always write: '*May Allah send prayers and salutations upon him abundantly, abundantly, abundantly!*'"

There was once a man who would write down Ḥadīth reports but because of his miserly desire to save paper, he would not write prayers upon him ﷺ. As a consequence, his right hand became paralyzed. We ask Allah, the Exalted, to grant us the ability to send constant prayers upon him ﷺ!

Once, Imām Muḥammad b. Zakī al-Dīn al-Mundhirī was seen in a dream around the same time a righteous king was arriving to a land and the city was putting up decorations in anticipation of his arrival. He asked the man who saw the dream: "Are you delighted with the ruler's arrival?" The man replied: "Yes. The people are delighted with him." He [al-Mundhirī] said: "As for us, we have entered Paradise and kissed the Prophet's hand ﷺ. He ﷺ said: 'Receive glad tidings; those who wrote with their hands:

"The Messenger of Allah—may Allah send prayers and salutations upon him...' are all with me in the Paradise.""[44] O Allah! Make us from them, by his rank ﷺ!

In addition to all of this, al-Ḥāfiẓ Ibn al-Ṣalāḥ (may Allah have mercy upon him) said:

> It is fitting that the sending of prayers and salutations upon him ﷺ when his name is mentioned be safeguarded and that one not fall bored of repeating it each time [his name ﷺ] is mentioned. Indeed, this is one of the greatest benefits gained by the students, carriers, and writers of the Ḥadīth reports...
>
> Whosoever is negligent of that has been barred from a tremendous portion. And we have narrated righteous dream visions from the collectors of Ḥadīth to this effect. And what we write of that is a supplication we furnish and not just words written down; so it is not restricted to narrations or limited to that which is in the foundation.

The erudite al-Haythamī (may Allah have mercy upon him) said:

> Furthermore, Ibn al-Ṣalāḥ cautioned against being negligent in sending prayers upon the Prophet ﷺ in form, as some debarred people do when they abbreviate it as "S.A.A.W.S" instead of "*May Allah send prayers and salutations upon him*," and in meaning, by not adding the salutations to it. That is due to what was previously mentioned regarding the offensiveness of using one to the exclusion of the other...
>
> It has happened that a group of Ḥadīth scholars would not write "*and salutations [salām]...*" and as a result, they saw the Prophet ﷺ in dreams in which he was unhappy and rebuking or censuring them for their abandonment of that.

[44] Al-Ḥāfiẓ al-Sakhāwī said after mentioning this report with its chain: "And this chain is rigorously authentic, and we hope by Allah to attain that." See also *al-Durr al-Manḍūd*.

> He ﷺ said to one of them: "Why do you forbid yourself from forty good deeds?" That is because the phrase "*and salutations...*" is four letters[45] and each letter is equivalent to ten good deeds.

Imām al-Nawawī said in his commentary on *Ṣaḥīḥ Muslim*: "The scholars have stated that it is reprehensible to limit the supplication to sending prayers upon him ﷺ without the inclusion of salutations, and Allah knows best."

Imām al-Qasṭalānī said: "In addition to this, Ibn al-Ṣalāḥ explicitly stated that it is reprehensible to limit the prayer to saying: '*Salutations be upon him*'—that is, to the Prophet ﷺ unrestrictedly."[46]

7-Sending prayers upon the Prophet ﷺ with all good words and matters of concern

It is recommended to initiate all good words with praise and thanks to Allah, the Exalted, and then with prayers upon the Prophet ﷺ.

As for starting with praises to Allah, in the *Sunan* of Abū Dāwūd and the *Musnad* of Imām Aḥmad there appears a Ḥadīth from Abū Hurayra ؓ that the Prophet ﷺ said: "All words that do not begin with praises of Allah are mutilated." As for sending prayers upon the Prophet ﷺ when initiating good words, it was narrated from Abū Mūsā al-Madīnī with his chain from Abū Hurayra ؓ that the Prophet ﷺ said: "All words that do not begin with the remembrance of Allah followed by the sending of prayers upon me are dissevered and bereft of blessing."[47]

And in the narration of Ibn Mandah: "Every matter of concern that does not start with the remembrance of Allah, the Exalted, followed by the sending of prayers upon me are dissevered, cut off, and bereft of blessing."[48]

[45] The phrase "and salutations" in Arabic reads: "*wa-sallim*" which is four letters: *waw*, *sīn*, *lām*, *mīm*. [t]

[46] Ibn 'Allān, *Sharḥ al-Adhkār*, 3:331

[47] See *Jalā' al-Afhām*.

[48] See *Jalā' al-Afhām*, *al-Durr al-Manḍūd*, and *al-Qawl al-Badī'*.

8-Sending prayers upon the Prophet ﷺ when beginning a sermon or exhortation or when disseminating Sacred Knowledge, especially when reading the noble Prophetic Ḥadīth reports

Care must be taken to send prayers upon the Prophet ﷺ when one begins to impart Sacred Knowledge, begin a sermon or moral story, initiate a lesson, and when one concludes it as well. This is even more emphatic during the beginning and ending of lessons in which the Prophetic Ḥadīth reports are read.

Imām al-Nawawī said in *al-Adhkār*:

> It is recommended for the one who reads the Prophetic Ḥadīth reports (and others like them), that when he mentions the Messenger of Allah ﷺ, he raise his voice with the sending of prayers and salutations upon him ﷺ; although he should not unduly exaggerate in the raising of his voice. Those who textually stated this include the Imām and Ḥadīth master, Abū Bakr al-Khaṭīb al-Baghdādī, and others. He (may Allah have mercy upon him) said: "And I have applied it to the science of Ḥadīth." And the scholars among our colleagues and others textually stated that it is recommended for one to raise his voice with prayers upon the Prophet ﷺ after the *talbiya* invocation [of *Ḥajj* and *'Umra*].[49]

Ismā'īl b. Isḥāq reported: "Abu Bakr Ibn Abī Shayba narrated to us, saying: 'Ḥusayn b. 'Alī al-Ju'fī narrated to us from Ja'far b. Burqān who said: "'Umar b. 'Abd al-'Azīz ﷺ wrote: 'There are some among the people who have pursued the world with the actions of the Hereafter; and among the story tellers are those who have invented eulogistic prayers for their Caliphs and rulers that equal their prayers sent upon the Prophet ﷺ. When this letter of mine reaches you, you are to command them to make their prayers upon the Prophets and supplications for the Muslim of a general nature, and to refrain from all else.'"'"[50]

[49] That is, after reading the *talbiya* said in *Ḥajj*: "*Labayk Allāhumma labayk...*" [t]

[50] See *al-Durr al-Manḍūd* and *Sharḥ al-Adhkār*.

Abū Nu'aym narrated from al-Awzā'ī who said: "'Umar b. 'Abd al-'Azīz ﷺ wrote to his governors ordering them to command the story tellers to make the bulk of their eulogies and supplications as prayers upon the Messenger of Allah ﷺ."[51]

It is only fitting that the Ḥadīth scholar, sermonizer, and teacher start his words with praise of Allah followed by prayers upon the Messenger of Allah ﷺ, and that he conclude with the same. Included within this is the recommendation to start letters with prayers sent upon the Prophet ﷺ. Al-Wāqidī narrated from Abū Bakr al-Ṣiddīq ﷺ [in *al-Ridda*] that he wrote to some of his governors: "In the Name of Allah, the All-Compassionate, the All-Merciful. From Abū Bakr the Caliph of the Messenger of Allah ﷺ to Ṭarīfa b. Ḥājiz: Peace be upon you. Indeed, I praise Allah, the One besides Whom there is no god, and I ask Him to send prayers upon Muḥammad ﷺ. To the point..."

Al-Ḥāfiẓ al-Haytamī said: "So it is from the Sunna of the rightly guided Caliphs and it has been the practice of the *Umma* (Muslim community) around the world."

Imām al-Nawawī said: "It is narrated from Ḥammād b. Salama that the letter heading of the Muslims was: "From so-and-so to so-and-so. To proceed: Peace be upon you. Indeed, I praise Allah, the One besides Whom there is no god, and I ask Him to send prayers upon Muḥammad and upon the household of Muḥammad..."

9-Sending prayers upon the Prophet ﷺ at both ends of the day

It is reported from Abū al-Dardā' ﷺ that the Prophet ﷺ said: "Whoever sends prayers upon me ten times when he enters the morning and ten times when he enters the evening, my intercession will include him on the Day of Resurrection."[52]

10-Sending prayers upon the Prophet ﷺ when retiring to sleep and when suffering from insomnia

Abū Qirṣāfa ﷺ said: "I heard the Messenger of Allah ﷺ say:

[51] See *Jalā' al-Afhām*.

[52] Narrated in *al-Jāmi' al-Ṣaghīr* and indicated as a good Ḥadīth.

'Whosoever retires to his bed and then reads: ﴾*Blessed is He in Whose Hand is the dominion*﴿ [*Sūra al-Mulk*], and then says four times: "O Allah! Lord of the lawful and unlawful; Lord of the pillar [*rukn*] and prayer place [*maqām*]; Lord of the Sacred Precinct; by the right of every verse revealed by You in the month of Ramaḍān: convey greetings and salutations to the spirit of Muḥammad ﷺ," Allah will entrust two Angels to look after him until they come to Muḥammad and say to him: "Verily, so-and-so sends you greeting of peace and mercy from Allah," and I say: "Greetings of peace, mercy, and blessings from Allah upon so-and-so the son of so-and-so.""'"[53]

The author of *al-Qawl al-Badīʿ* said: "Ibn Bashkuwāl mentioned from ʿAbdūs al-Rāzī that he prescribed a man with insomnia that he read before sleeping: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet. O you who believe! Send prayers and abundant salutations upon him.*﴿" In other words, he should send prayers upon him ﷺ after reading this verse.

11-Sending prayers upon the Prophet ﷺ when waking in the middle of the night

Al-Nasāʾī narrated in his *Sunan al-Kubrā* from Ibn Masʿūd رضي الله عنه who said: "Allah ﷻ laughs[54] at two men: a man who meets the enemy while upon the most choice steed of his companions and who remains firm and steadfast after their defeat—if killed he is a martyr and if he remains he is the one at whom Allah laughs—and a man who stands in the middle of the night unbeknownst to all and who performs a perfect ritual ablution and then praises Allah, the Exalted, and glorifies Him and sends prayers upon the Prophet ﷺ and opens with the Qurʾān—he is the one at whom Allah laughs. He [Allah] says: 'Look at My servant standing; none but I see him.'" Al-Ḥāfiẓ ʿAbd al-Razzāq narrated this with the wording: "There are two men at whom Allah laughs..."[55]

[53] Al-Ḥāfiẓ al-Sakhāwī said: "This was narrated by Abū al-Shaykh from the route of al-Daylamī in *Musnad al-Firdaws*, as well as al-Ḍiyāʾ in his [*Aṭrāf*] *al-Mukhtāra* who said: 'I do not know this Ḥadīth save from this route.' Ibn al-Qayyim said: 'It is known to be the statement of Abū Jaʿfar'—and that is more apt, and Allah knows best"

[54] That is, He is greatly pleased.

[55] See *Jalāʾ al-Afhām*.

12-Sending prayers upon the Prophet ﷺ when one's ears begin to ring

It is related from Abū Rāfiʿ رضي الله عنه that the Prophet ﷺ said: "If any of you experience ringing in his ears, let him mention me and send prayers upon me and say: 'May Allah make mention of the one who makes good mention of me.'" And in another narration it reads: "May Allah mention with goodness the one who makes mention of me."[56]

The erudite al-Munāwī, commented on his statement ﷺ "let him mention me..." saying: "This is by saying: 'Muḥammad is the Messenger of Allah' or its likes, and his statement ﷺ "and send prayers upon me" is to say: 'May Allah send prayers and salutations upon him.'"

Al-Zaylaʿī said:

> This indicates that remembrance is not enough unless prayers are sent upon the Prophet ﷺ. So let him say: "May Allah make mention of the one who makes good mention of me." That is because the souls possess purity and wholesomeness and they possess the faculty of hearing and they see through the faculty of the eye, and they possess luminosity in the sky, moving about from place to place, then they ascend to their station from whence they originated.
>
> So when they are freed from the pre-occupations of the lower self [*nafs*] they will comprehend the commands of Allah that humans are unable to understand. Were it not for the lower self's pre-occupation it would see the most

[56] The author of *al-Jāmiʿ al-Ṣaghīr* traced it back to al-Ḥakīm al-Tirmidhī, al-ʿUqaylī, al-Ṭabarānī, and Ibn ʿAdī. The author of *al-Qawl al-Badīʿ* traced it back to al-Makārim, Ibn Abī ʿĀṣim, and Abū Mūsā al-Madīnī. It was narrated by al-Ṭabarānī in all three of his *Muʿjam* collections. Al-Ḥāfiẓ al-Haythamī said: "Al-Ṭabarānī's chain in [*al-Muʿjam*] *al-Kabīr* is good." Al-Munāwī said in *Fayḍ al-Qadīr*: "And this refutes the view of the one who claimed that it is weak, much less fabricated... I say: The text of the Ḥadīth is rigorously authentic. It was narrated by Ibn Khuzayma in his *Ṣaḥīḥ* collection with the above-mentioned wording from Abū Rāfiʿ, and he [Ibn Khuzayma] is of those who took care to narrate only what is authentic, yet the author (al-Ḥāfiẓ al-Suyūṭī) did not peruse it or think of it."

> dazzling of things; however, it is made filthy by that which covers it, and it is made dirty with the garb that covers it, and it is made sullen by its drink from the cusp of loving sinful iniquities.

When our Master Muḥammad ﷺ was asked about his journey: "Where did you go?" he replied: "To the furthest reach of *Sidra al-Muntahā* (the Lote-Tree)." It is there that he ﷺ will say: "O my Lord! My nation, my nation," until the first and second blow is made of the Trumpet.

So the ringing of the ears is from the spirit. You find it due to its subtleness, purity, luminosity, and its longing for the station in which the Chosen One ﷺ is found. So if your ears ring, look to an impending good, because the Messenger of Allah ﷺ said: "Let him send prayers upon me." This is because he ﷺ is mentioned in Allah's presence at that time and something has been sought from Allah to be granted to the Prophet ﷺ, which entailed the sending of prayers. So send prayers upon him ﷺ due to his right.

Of course, this is with respect to the believers whose hearts are attached to the Messenger of Allah ﷺ and whose spirits are acquainted with his noble spirit ﷺ in the spirit realm, as alluded to by the Prophet himself ﷺ when he said: "The spirits are conscripted soldiers; those that recognize each other are affable, and those do not are at odds with each other."

As for the non-believers, the ringing of their ears has other spiritual reasons behind it; however, those reasons are of a dark and lower nature and are not of a higher *Sidrī* nature.

13-Sending prayers upon the Prophet ﷺ when forgetting what to say

Ibn al-Sunnī narrated with his chain from 'Uthmān b. Abī al-Ḥarb al-Bāhilī ؓ who said: "The Messenger of Allah ﷺ said: 'Whoever wishes to speak about a matter but forgets it, let him send prayers upon me, for his prayers upon me will tend to his matter and perhaps it will remind him.'"

And Abū Mūsā al-Madīnī narrated from Anas in a *marfū'* (elevated) report: "If you forget something then send prayers upon me and, Allah willing, you will remember it."

14-Sending prayers upon the Prophet ﷺ at the end of the prayers

This is one of the several places in which it is recommended to send prayers upon him ﷺ. Many scholars have dedicated complete chapters to this topic. Among them was al-Ḥāfiẓ Abū Mūsā al-Madīnī. He narrated a story from 'Abd al-Ghanī b. Sa'īd who said: "I heard Ismā'īl b. Aḥmad b. Ismā'īl al-Ḥāsib say: 'Abū Bakr Muḥammad b. 'Umar said: "I was once with Abū Bakr b. Mujāhid when Shaykh al-Shiblī came and Abū Bakr b. Mujāhid stood up and embraced him and kissed him between his eyes. I said to him: 'O master! Do you do this to al-Shiblī while you and the inhabitants of Baghdad think that he is crazy?' He replied: 'I have done to him just as I saw the Messenger of Allah ﷺ do to him. I saw the Messenger of Allah ﷺ in a dream and there was al-Shiblī, and the Messenger of Allah ﷺ stood up and kissed him between his eyes. I asked him ﷺ: "O Messenger of Allah! Do you do this to al-Shiblī?!" He ﷺ said: "After his prayers he reads: ﴾*Certainly there has come to you a Messenger from among yourselves...*﴿ and then follows it with prayers send upon me."'"'"

And in another narration it reads: "Never did he pray an obligatory prayer save that he would read after it ﴾*Certainly there has come to you a Messenger from among yourselves...*﴿ and then he would say thrice: 'May Allah send prayers upon you, O Muḥammad!'" He [Abu Bakr b. Mujāhid] said: "So when al-Shiblī came I asked him what he says after the prayer and he mentioned this."[57]

The author of *al-Qawl al-Badī'* said:

> And it (the aforementioned story) is via Ibn Bashkuwāl from the route of Abū al-Qāsim al-Khaffāf who said: "One day I was reading the Qur'ān to a man nicknamed Abū Bakr who was a friend [*walī*] of Allah. As I was reading, lo there came Abū Bakr al-Shiblī who approached another man nicknamed Abū al-Ṭayyib, who was from the people of knowledge..." At the end of this long story he said: "...And al-Shiblī walked to the Mosque of Abū Bakr b. Mujāhid, came upon him, and he [Abū Bakr] rose in his

[57] See *Jalā' al-Afhām*. Al-Ḥāfiẓ al-Sakhāwī attributed it to Ibn Bashkuwāl as well and 'Abd al-Ghanī b. Sa'īd.

presence. The two companions of Ibn Mujāhid spoke to each other and then said to Ibn Mujāhid: 'You did not stand for 'Alī b. 'Īsā the vizier, yet you stand for al-Shiblī?' He replied: 'Should I not stand up for someone honoured by the Messenger of Allah ﷺ? I beheld the Prophet ﷺ in a dream and he said to me: "O Abū Bakr! Tomorrow, a man from the inhabitants of Paradise shall enter upon you. When he comes to you, see that you honour him." So two nights or more after that, I beheld the Prophet ﷺ in a dream again and he said to me: "O Abū Bakr! May Allah honour you as you honoured a man from the inhabitants of Paradise!" I said: "O Messenger of Allah! Why did al-Shiblī deserve that from you?" He ﷺ replied: "He prays five prayers and mentions me at the conclusion of each prayer and reads: ﴾*Certainly there has come to you a Messenger from among yourselves.*﴿ He has been saying that for over eighty years; should I not honour the one who does that?"'"

Al-Ḥāfiẓ al-Sakhāwī said:

> The legality of this is supported by the Ḥadīth report of Abū Umāma ﷺ, from the Prophet ﷺ who said: "Whosoever supplicates with these prayers at the end of each proscribed prayer, my intercession will be lawful for him on the Day of Resurrection: 'O Allah! Grant Muḥammad the *Wasīla*, place his love among the chosen ones, place his rank among the lofty ones, and place his abode among those brought nigh.'" This was narrated by al-Ṭabarānī.

15-Sending prayers upon the Prophet ﷺ when finishing a complete recitation of the Qur'ān [*khatm al-Qur'ān*]

Sending prayers upon the Prophet ﷺ is sought after when finishing a complete recitation of the Qur'ān. That is because it is place for supplication. Ibn Abī Dāwūd narrated in *Faḍā'il al-Qur'ān* [in his *Sunan*] from al-Ḥakam who said: "Mujāhid and 'Abda b. Abī Lubāba sent a letter to me saying: 'We wish to finish a complete recitation of the Qur'ān'" He used to say: "Indeed, supplications are answered during the completion of one's recitation of the

Qur'ān." And he would supplicate with many prayers. He also narrated in the above-mentioned book from Ibn Mas'ūd ﷺ who said: "Whosoever completes a recital of the Qur'ān has a supplication that shall be answered." And it is related from Mujāhid who said: "Mercy descends when a recital of the Qur'ān is completed."

Abū 'Ubayd narrated in *Faḍā'il al-Qur'ān* from Qatāda who said: "Once in Medina there was a man who recited the Qur'ān from beginning to end in the presence of his companions. Ibn 'Abbās ﷺ used to put people in watch over him and when he neared the completion of his recitation Ibn 'Abbās would come to witness it."

Imām Aḥmad ﷺ textually affirmed the supplication said after the completion of a recital. He said: "When Anas ﷺ would complete his recital of the Qur'ān he would gather his family and children."[58]

16-Sending prayers upon the Prophet ﷺ during times of stress, tribulations, and difficulty

Sending prayers upon the Prophet ﷺ is sought after in times of tribulations, severities, and compounded stresses, for indeed it relieves difficulties and removes them. This is stated in the Ḥadīth report of Ubay b. Ka'b ﷺ: "Should I have you in my whole prayer, O Messenger of Allah?"—that is, should I make all of my supplications as prayers upon you? He ﷺ replied: "If you do your stress will be relieved and your sins will be forgiven."

Al-Ṭabarānī narrated from the Sayyid Ja'far al-Ṣādiq ﷺ who said: "When my father [Sayyid Muḥammad al-Bāqir ﷺ] experienced stress due to some matter, he would go and perform ritual ablution, pray two units of prayer and say at the end of his prayer: '*O Allah! You are my Reliance with every difficulty. You are my Hope in every severity. You are with me in every matter that descends upon me—a Reliance and a Support! How many difficulties there are which weaken the heart and from which there is no stratagem of escape, and to which the veracious are averse, and by which the enemy takes delight—all of which I have brought to You and complained of before You and You have removed them and rendered them asunder! You are the Companion of every need and the Owner of every bounty. You are the*

[58] See *Jalā' al-Afhām*.

One who protects the child due to his parents' righteousness; protect me by the same thing with which You protected him, and do not make me a tribulation for the wrongdoing folk! O Allah! I ask You by every Name You mentioned in Your Book or taught to any of Your creation or preserved in the knowledge of the unseen with You. And I ask You by Your Supreme, most tremendous, and greatest Name: the Name by which if You are asked, it is a right that You answer—that you send prayers upon our Master Muḥammad and upon the household of our Master Muḥammad. I ask that You fulfil my need. O Allah! You know best regarding my needs, so fulfil them!'"[59]

17-Sending prayers upon the Prophet ﷺ when praying with the supplication of need

It is related from 'Abdullāh b. Abī Awfā who said: "The Messenger of Allah ﷺ came out to us and said: 'Whoever has a need from Allah ﷻ or a need from any of the children of Ādam, let him perform the ritual ablution well and let him pray two units of prayer, and then let him praise Allah ﷻ and then let him send prayers upon the Prophet ﷺ and then let him say: "*There is no god but Allah, the Clement, the Generous. There is no god but Allah, glorified is Allah, the Lord of the Mighty Throne. All praise belongs to Allah, the Lord of the worlds. I ask for that which will cause me to deserve Your mercy and attain Your forgiveness, and I ask You for the best of every good and safety from every evil. Do not leave a sin for me save that You forgive it, and leave not a difficulty for me save that you relieve it, and leave not any need that is for You—with Your good-pleasure—save that You fulfil it, O Most Merciful of those who show mercy!*"'"[60]

It is related from Anas ؓ that the Prophet ﷺ said: "Whoever has a need with Allah, the Exalted, let him perform a complete ritual ablution, pray two units of prayer—reading in the first unit al-Fātiḥa and the verse of the Throne [*āyat al-Kursī*], and in the second unit al-Fātiḥa and ﴾*the Messenger believed...*﴿ (i.e., the last verse of *Sūra al-Baqara*)—then let him recite the testification, send the salutations, and then supplicate with the following prayer: '*O Allah! O You who gives comfort to every lonely person! O Companion of every person who is alone! O You who are Close and not distant! O You who are Witness and not absent! O You who conquers and are not conquered! O Ever-living and Self-subsistent! O Possessor of Might and Honour! O Originator of the heavens and the earth! I ask You by Your Names "All-Compassionate, All-Merciful, Ever-living, Self-subsistent": the One before Whom faces are humbled, voices are lowered, and the hearts tremble out of fear of Him—that You send prayers upon Muḥammad and upon the household of Muḥammad, and that You do with me such-and-such (mentioning his need), for You fulfil my needs.*'"[61]

18-Sending prayers upon the Prophet ﷺ when a man proposes to a woman in marriage

Imām al-Nawawī (may Allah have mercy upon him) said in *al-Adhkār*:

> It is recommended for the suitor to begin [his betrothal] with praise and extolling of Allah and sending prayers upon the Messenger of Allah ﷺ. Then he should say: 'I bear witness that there is no god but Allah, Who is Alone and without partner, and I bear witness that Muḥammad is His servant and Messenger. I come to you with interest in your young lady,' or 'with interest in your noble woman so-and-so the daughter of so-and-so' or similar words.

Al-Ḥāfiẓ al-Sakhāwī (may Allah have mercy upon him) said:

> We have narrated from Ibn 'Abbās ؓ who said regarding Allah's words: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿: "This means that Allah lauds your Prophet ﷺ and forgives him and commands the Angels to seek forgiveness for him.

[59] See *al-Durr al-Manḍūd*.

[60] The author of *al-Qawl al-Badī* said: "This was narrated by al-Tirmidhī, Ibn Mājah, al-Ṭabarānī, and 'Abd al-Razzāq al-Ṭabasī in *al-Ṣalāt*." Furthermore, it was mentioned in *Jalā' al-Afhām* and attributed to al-Ṭabarānī with his chain and narration.

[61] Al-Ḥāfiẓ al-Sakhāwī said: "This was reported by al-Daylamī in his *Musnad* and by Abū al-Qāsim in his *Targhīb* with a weak chain."

The verse: ﴾*O you who believe! Send prayers upon him...*﴿ means: laud him ﷺ in your prayers, in your Mosques, in every place, and in your betrothal of women—do not forget him.[62]

Al-Sakhāwī also said:

> And we reported from Abū Bakr b. Ḥafṣ who said: "When Ibn 'Umar ؓ was invited to a marriage he would say: 'Do not crowd me, people! All praise belongs to Allah and may Allah send prayers upon Muḥammad. So-and-so has proposed to you; if you marry him then all praise belongs to Allah, and if you refuse him then glorified is Allah!'"

He also said:

> And it is related from al-'Utbī from his father who said: "We went to 'Umar b. 'Abd al-'Azīz seeking one of his womenfolk's hand in marriage. He said: 'All praise belongs to Allah, the Possessor of Might and Grandeur, and may Allah send prayers upon Muḥammad, the Seal of the Prophets. To proceed: Indeed, longing on your part has called you to our presence, and longing on our part has called us to respond favourably to you. He who entrusts you to his noble lady [daughter] has thought well of you and chosen you for one of his womenfolk. We marry you [to her] as Allah, the Exalted, commands: either keeping her in kindness or releasing her in goodness.'"

19-Sending abundant prayers upon the Prophet ﷺ on the day and night of *Jumu'a* [Friday]

The Prophet ﷺ would order and encourage his companions to send abundant prayers upon him ﷺ on the day and night of Friday.[63] He ﷺ would explain to them that the prayers sent upon

[62] Al-Ḥāfiẓ al-Sakhāwī said: "It was reported by Ismā'īl al-Qāḍī with a weak chain." It is also found in *Jalā' al-Afhām*.

[63] It should be noted that according to the Islamic notion of time, the evening of a day starts after Maghrib. That considered, Friday night would start after Maghrib on Thursday evening. [t]

him on that day are presented to him in a special manner, and that on that day they have a unique effect. There are many Ḥadīth reports from several companions mentioning this.

It is related from Aws b. Aws ؓ who said: "The Messenger of Allah ﷺ said: 'From the best of your days (and in another narration from Ibn Ḥibbān: 'Verily, from the best of your days) is Friday. On it Ādam ؑ was created, on it his soul was taken, on it the Trumpet will be blown, and on it will occur the great thunderous clap [*ṣa'iqa*]—so send abundant prayers upon me on that day, for indeed, your prayers are presented to me.' The companions said: 'O Messenger of Allah! How are our prayers presented to you after you have turned to dust?' He ﷺ said: 'Verily, Allah ﷻ has forbidden the earth from consuming the bodies of the Prophets.'"[64]

And from Abū al-Dardā' ؓ: "The Messenger of Allah ﷺ said: 'Send abundant prayers upon me each Friday, for they are witnessed by the Angels. There is no one who sends prayers upon me except that his prayers are presented to me until he is finished.'

"I [Abū al-Dardā'] asked: 'Even after death?' He ﷺ replied: 'Verily, Allah has forbidden the earth from consuming the bodies of the Prophets—may prayers and salutations be upon all of them.'"[65]

And from Abū Umāma ؓ: "The Messenger of Allah ﷺ said: 'Send abundant prayers upon me each Friday, for the prayers of my *Umma* are presented to me each Friday. Those of you who send the most prayers upon me will be the closest to me in station.'"[66]

Anas ؓ related: "The Messenger of Allah ﷺ said: 'Send abundant prayers upon me on Friday, for Jibrīl came to me just now from his Lord ﷻ Who said: "There is no Muslim upon the

[64] Al-Mundhirī said in two places in his *al-Targhīb* (1:491 & 2:503): "It was reported by Aḥmad, Abū Dāwūd, al-Nasā'ī, Ibn Mājah, Ibn Ḥibbān in his rigorously authentic collection, and by al-Ḥākim who authenticated it."

[65] Narrated by Ibn Mājah with a fine chain, as mentioned in al-Mundhirī's *al-Targhīb* and [al-Suyūṭī's] *al-Jāmi' al-Ṣaghīr*.

[66] Narrated by al-Bayhaqī with a good chain, as mentioned in *al-Durr al-Manḍūd* and *al-Qawl al-Badī'*.

earth who sends one prayer upon you except that I and My Angels will send ten prayers upon him.'"' This was narrated by al-Ṭabarānī.[67]

In the narration of Abū al-Faraj [Ibn al-Jawzī] in *al-Wafā [bi-Faḍl al-Muṣṭafā ﷺ]* there appears the added wording: "There is no end to his prayer all the way to the Throne, not passing by any Angel except that it says: 'Send prayers upon the one who said it just as he sent prayers upon the Prophet Muḥammad ﷺ.'" And from Ibn Abī 'Āṣim there appears the added wording: "They are presented to me on the Day of Resurrection."

Anas ؓ also related: "The Prophet ﷺ said: 'Send abundant prayers upon me on Friday, for your prayers are presented to me.'"[68]

Al-Khaṭīb narrated with his chain on the authority of Anas ؓ: "The Prophet ﷺ said: 'Whosoever says on Friday eighty times: "*O Allah! Send prayers and salutations upon Muḥammad, the unlettered Prophet, and upon his household*," the sins of eighty years will be forgiven for him.'"

Al-Daylamī narrated a *marfū'* (elevated) report from 'Ā'isha ؓ: "Whosoever sends prayers upon me on Friday will enjoy my intercession on the Day of Resurrection."[69]

Muḥammad b. Yūsuf al-'Ābid narrated from al-'Amash, from Zayd b. Wahb who said: "Ibn Mas'ūd ؓ said to me: 'O Zayd b. Wahb! When it is Friday, do not neglect to send prayers upon the Prophet ﷺ one thousand times. Say: "*O Allah! Send prayers upon Muḥammad, the unlettered Prophet.*"'" This was cited in *al-Durr al-Manthūr* and ascribed to al-Shīrāzī in *al-Alqāb*.

Al-Bayhaqī reported from Ibn 'Abbās ؓ who said: "I heard the Prophet ﷺ say: 'Send abundant prayers upon me during the darkness of night and the blossoming of day, for your prayers are presented to me.'"[70]

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[67] Al-Mundhirī said: "It was reported by al-Ṭabarānī on the authority of Abū Ẓilāl, and Abū Ẓilāl was declared reliable and is acceptable in corroborating narrations."

[68] The author of *Jalā' al-Afhām* ascribed it to Muḥammad b. Ismā'īl al-Warrāq and mentioned that it is good for using as corroborating evidence.

[69] Mentioned in *al-Durr al-Manḍūd* and *al-Qawl al-Badī'*.

[70] As mentioned in *al-Fatḥ al-Kabīr*.

'Umar b. al-Khaṭṭāb ؓ related: "The Messenger of Allah ﷺ said: 'Send abundant prayers upon me on the blossoming night and the bright day, for your prayers are presented to me and I pray for you and seek forgiveness [for you].'" The blossoming night is Friday evening and the bright day is its day time.

The great Shaykh and Gnostic, Abū Ṭālib al-Makkī ؓ, said: "The minimum number for something to be abundant is three hundred times." So it is fitting that a Muslim persist in sending prayers upon the Prophet ﷺ on the day and night of Friday three hundred times. What is better and more beloved still is for one to send prayers upon the Prophet ﷺ one thousand times on Friday. This is based on the Ḥadīth in which the Prophet ﷺ said: "Whosoever sends one thousand prayers upon me on Friday will not die until he beholds his seat in Paradise," and on the report from Ibn Mas'ūd ؓ in which he ordered the Followers [*Tābi'ūn*] to send prayers upon the Prophet ﷺ one thousand times.

It is deemed good that the wording used on Friday is: "*O Allah! Send prayers and salutations upon our Master Muḥammad, Your servant and Messenger, the unlettered Prophet, and upon his household and Companions.*" This is because of the *marfū'* report narrated by Ibn Bashkuwāl and al-Dāraquṭnī from Abū Hurayra ؓ: "Whosoever sends prayers upon me eighty times on Friday, Allah, the Exalted, will forgive him the sins of eighty years." It was said: "O Messenger of Allah! How are prayers sent upon you?" He ﷺ replied: "You say: '*O Allah! Send prayers upon Muḥammad, Your servant and Messenger, the unlettered Prophet.*'"[71] That is better and more fitting, and whoever says it more than one thousand times will be increased by Allah in goodness and excellence.'"

'Umar b. 'Abd al-'Azīz ؓ wrote to all of the governed areas: "Disseminate knowledge on Friday, for the pitfall of knowledge is forgetting; and send abundant prayers upon the Prophet ﷺ on Friday, too."[72]

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[71] After mentioning this report in *al-Qawl al-Badī'* al-Ḥāfiẓ al-Sakhāwī said: "I say: al-'Irāqī declared it good, and before him Abū 'Abdullāh b. al-Nu'mān, but this calls for further investigation. A similar report was already mentioned from the Ḥadīth of Anas."

[72] See *al-Durr al-Manḍūd* and *al-Qawl al-Badī'*. It was ascribed to Ibn Waḍḍāḥ, Ibn Bashkuwāl from his route, and al-Numayrī.

Disseminating knowledge on Friday is a beloved act, for that day is witnessed: it is witnessed by the Angels of Allah; they witness and attend the gatherings of Sacred Knowledge, and this is taken to Allah. That is because the gatherings of Sacred Knowledge contain guidance and light that descend from Allah upon the Messenger of Allah ﷺ; and disseminating and teaching Sacred Knowledge is one of the most superior acts that draw one close to Allah, the Exalted, and the one who spreads it has the reward of the best of charitable gifts.

Al-Ṭabarānī narrated in his *Muʿjam al-Kabīr* from Samura b. Jundub ﷺ who said: "The Messenger of Allah ﷺ said: 'The people give no charity better than Sacred Knowledge that is spread.'" He ﷺ also said: "The best of you after me is a man who learned Sacred Knowledge and spread his knowledge. On the Day of Resurrection he will be brought forth as a nation unto himself." This was narrated by Abū Yaʿlā and al-Bayhaqī.

Al-Bayhaqī reported in *Ḥayāt al-Anbiyāʾ*, and al-Aṣbahānī reported in *al-Targhīb*, from Anas ﷺ, who said: "The Messenger of Allah ﷺ said: 'Whosoever sends one hundred prayers upon me on the day and night of Friday, Allah shall fulfil one hundred needs for him: seventy from the needs of the Hereafter and thirty from the needs of the worldly life; then Allah shall entrust these [prayers] to an Angel who shall place them with me in my grave just as one of you receives gifts; and indeed, my knowledge after my death is like my knowledge in life.'" This is also found in *al-Ḥāwī* of al-Suyūṭī who said: "And the wording with al-Bayhaqī reads: 'He [the Angel] informs me of the one who sends prayer upon me: mentioning his name and lineage, and I keep it with me in a white parchment.'" He [al-Suyūṭī] also mentioned it in *al-Durr al-Manthūr* and ascribed it to al-Bayhaqī in *Shuʿab al-Imān*, Ibn al-Mundhir in his *Tārīkh*, and Ibn ʿAsākir.

All of the aforementioned Ḥadīth reports we have mentioned contain explicit proof that one should be frequent in sending prayers upon the Prophet ﷺ during the day and night of Friday, considering the tremendous reward and great goodness and excellence it contains, and because of the virtue of that day and night and the increased reward therein. It is the right of the master and most superior of mankind, our Master Muḥammad ﷺ that frequent prayers are sent upon him on the day which is the

master and most superior of days—Friday. It is reported from Abū Lubāba ﷺ that he said: "The Messenger of Allah ﷺ said: 'Indeed, Friday is the master of days and the greatest of them with Allah, the Exalted; it is more exalted with Allah than the day of *al-Aḍḥā* and the day of *Fiṭr*.[73] It has five qualities: on that day Allah created Ādam ﷺ, on that day Allah caused Ādam to come down to the earth, on that day Allah took Ādam's soul, and on that day there is an hour in which a servant does not ask Allah for anything save that He will grant it to him—so long as he does not ask for the unlawful—and on that day the Last Hour shall be established. There is not an Angel brought nigh nor a heaven, earth, wind, mountain, or ocean except that they dread Friday.'"

Al-Mundhirī said: "This was narrated by Aḥmad and Ibn Mājah with one wording, and both of their chains contain those whom are used as proof by Aḥmad and others. It was also narrated by Aḥmad and al-Bazzār from the Ḥadīth of Saʿd b. ʿUbāda."

20-Sending abundant prayers upon the Prophet ﷺ when fulfilling the rites of *Ḥajj* and *ʿUmra*

It is recommended for the major and minor pilgrim[74] to send prayers upon the Prophet ﷺ as he fulfils the rites of pilgrimage. Hence, it is recommended during the *talbiya* due to the narration found in the collections of al-Dāraquṭnī, al-Shāfiʿī, and Ismāʿīl al-Qāḍī, from al-Qāsim b. Muḥammad (the son of Abū Bakr al-Ṣiddīq ﷺ), who said: "During the time of the companions it was recommended for a man to send prayers upon the Prophet ﷺ after completing the *talbiya*."[75]

Likewise, it is recommended during the circumambulation and when standing at *al-Ṣafā* and *al-Marwa*. It is reported from ʿUmar b. al-Khaṭṭāb ﷺ that he delivered a sermon to the people in Mecca and said: "If a man from among you comes for the purpose of pilgrimage, let him circle around the House seven times, pray

[73] The day of *Aḍḥā* is the day marking our Master Ibrāhīm's sacrifice [*ʿĪd al-Aḍḥā*] ﷺ, and the day of *Fiṭr* is the day marking the completion of the Ramaḍān fast [*ʿĪd al-Fiṭr*]. [t]

[74] That is, the one who is performing *Ḥajj* (the major pilgrimage) or *ʿUmra* (the minor pilgrimage). [t]

[75] See *al-Qawl al-Badīʿ*.

two units of prayer behind the prayer place [*al-maqām*], then let him head towards *al-Ṣafā* facing the direction of the Sacred House, then let him utter seven *takbīrs* [i.e., say *Allāhu Akbar*] praising Allah and sending prayers upon the Prophet ﷺ between after each *takbīr*, and then let him pray for himself and then do the same at *al-Marwa*."[76]

It is reported that Ibn 'Umar ﷺ would utter the *takbīr* while at *al-Ṣafā* and say: "There is no god but Allah. He is Alone and without partner; to Him belongs the dominion and to Him belongs all praise; He brings life and causes death, and He is over all things Capable." Then he would send prayers upon the Prophet ﷺ and supplicate, lengthening his standing and supplication, and then he would do the same at *al-Marwa*.[77]

It is recommended to send prayers upon the Prophet ﷺ when touching the Black Stone. It is reported from Ibn 'Umar ﷺ that when he would want to touch the Black Stone he would say: "O Allah! [I do this act] out of faith in You, conviction in Your Book, and out of following the Sunna of Your Prophet!" Then he would send prayers upon the Prophet ﷺ and touch the Black Stone.[78]

It is also recommended to send abundant prayers upon the Prophet ﷺ when standing at Arafat. It is reported from Jābir ﷺ from the Prophet ﷺ who said: "There is not a single Muslim who stands the day atop Arafat, facing the *qibla* with his face and then saying one hundred times '*There is no god but Allah. He is Alone and without partner; to Him belongs the dominion and to Him belongs all praise; He brings life and causes death, and He is over all things Capable*' and then reads one hundred times: ﴾*Say: "He is Allah, the One..."*﴿ [*Sūra al-Ikhlāṣ*], and then says one hundred times '*O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad, just as You have sent prayers upon Ibrāhīm and upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent. And send prayers upon us along with them.*'

[76] The author of *al-Qawl al-Badī'* said: "This was reported by al-Bayhaqī, Ismā'īl al-Qāḍī, and Abū Dharr al-Harawī and its chain is strong and was declared authentic by our Shaykh [Ibn Ḥajar al-'Asqalānī] and its meaning is found in a report from Sa'īd b. Manṣūr."

[77] Al-Sakhāwī said: "This was reported by Ismā'īl al-Qāḍī."

[78] Al-Sakhāwī said: "This was reported by al-Ṭabarānī and Abū Dharr al-Harawī."

"No Muslim does this except that Allah, the Blessed and Exalted, says: 'O My Angels! What is the reward for this servant of Mine? He glorified Me; He declared My oneness; he extolled Me; he declared My Magnificence; he knew Me; he lauded Me; and he sent prayers upon My Prophet. Bear witness that I have forgiven him and interceded for him. Were My servant to ask Me this I would intercede on his behalf for all of the people of the plain [of Arafat].'"

This was reported by al-Bayhaqī in *Shu'ab al-Imān* and *Faḍā'il al-Awqāt*. In *Shu'ab al-Imān* he said: "This text is strange and in its chain there are none linked with forgery." Al-Ḥāfiẓ al-Sakhāwī said: "All of them have been deemed reliable but among them is al-Ṭalḥī, who is unknown."[79]

The Imām and Sayyid Ja'far al-Ṣādiq ﷺ, said: "On the forenoon of Thursday, Allah causes Angels to descend from the heavens to the earth and with them are pages of silver and in their hands are pens of gold. They transcribe the prayers sent upon the Prophet ﷺ on the forenoon of that day and the night of Friday and on the day of Friday until the setting of the sun." This is taken from *al-Ṣilāt wal-Bishr*.

Imām al-Shāfi'ī ﷺ said: "I love to send abundant prayers upon the Prophet ﷺ in every state, and on the day and night of Friday I love to do it even more."

Al-Ḥāfiẓ Rashīd al-Dīn al-'Aṭṭār (may Allah have mercy upon him) said:

O you who hope for recompense and reward
And expiation for past sins that weigh heavily on your back
See that you are assiduous in prayers
Upon Aḥmad the Guide, the Intercessor of humankind
The best of Allah's creation from Ādam's seed
And the purest scion and noblest pride
Authentic it is that Allah, Exalted is His Might
Sends ten prayers for the person who sends one
So may Allah send prayers upon him as long as the dark night yearns
And the celestial bodies ascend the horizon at dawn!

[79] Al-Sakhāwī said: "And al-Bayhaqī said that the correct view is that his name is 'Abdullāh b. Muḥammad, and all knowledge is with Allah, the Exalted."

الصلاة على النبي ﷺ

أحكامها - فضائلها - فوائدها

Sending Prayers upon the Prophet ﷺ

Its Rulings, Virtues, and Benefits

CHAPTER 3

The Virtues of Sending Prayers upon the Prophet ﷺ

The virtues of sending prayers upon the Prophet ﷺ are many; the pen is incapable of enumerating them, and books are unable to delineate them. Here we shall mention some in brief.

1-Allah sends ten prayers upon the person who sends one prayer upon the Prophet ﷺ

Imām Muslim and the compilers of the *Sunan* collections reported from Abū Hurayra ؓ that the Messenger of Allah ﷺ said: "Whosoever sends one prayer upon me, Allah shall send ten prayers upon him."

Imām Aḥmad reported from 'Abd al-Raḥmān b. 'Awf ؓ: "The Messenger of Allah ﷺ came out and I followed him until he entered a date palm grove. There, he ﷺ prostrated and lengthened his prostration, so much that I feared that Allah caused him to die or took him. I went to take a closer look when suddenly, he ﷺ raised his head and said: 'What is the matter, 'Abd al-Raḥmān?'

"I mentioned to him ﷺ my previous thought and he said: 'Indeed, Jibrīl ؑ said to me: "Shall I not give you glad tidings? Verily, Allah ﷻ says: 'Whosoever sends prayers upon you I shall send prayers upon him, and whoever sends salutations upon you I shall send salutations upon him.'"'" And in another narration it reads: "So I prostrated to Allah, the Exalted, out of gratitude towards Him."

2-The Messenger of Allah, our Master Muḥammad ﷺ, sends prayers upon the one who sends prayers upon him

It is related from Anas ؓ that the Messenger of Allah ﷺ said: "He who sends prayers upon me, his prayers will reach me and I will send prayers upon him, and besides that there shall be written for him ten good deeds."

This was reported by al-Ṭabarānī in *al-Mu'jam al-Awsaṭ* with a fair chain." (*Al-Targhīb*)

3-The Angels of Allah Most High send prayers upon the one who sends prayers upon the Prophet ﷺ

It is related from Anas ﷺ that the Messenger of Allah ﷺ said: "Send abundant prayers upon me on Friday, for Jibrīl ﷺ came to me just now from his Lord ﷻ Who said: 'There is no Muslim upon the earth who sends one prayer upon you except that I and My Angels will send ten prayers upon him.'" Al-Ḥāfiẓ al-Mundhirī said: "This was narrated by al-Ṭabarānī."

And from Ibn 'Umar ﷺ: "Whosoever sends one prayer upon the Prophet ﷺ, Allah and His Angels will send seventy prayers upon him." Al-Mundhirī said: "This was reported by Aḥmad with a good chain." The author of *al-Durr al-Manḍūd* said: "It takes the ruling of a *marfū'* (elevated) report because it is not subject to mere opinion."

And from 'Āmir b. Rabī'a from his father ﷺ: "I heard the Messenger of Allah ﷺ delivering a sermon, saying: 'Whosoever sends prayers upon me, the Angels shall not cease sending prayers upon him so long he does not cease sending prayers upon me.'" This was reported by Aḥmad, Ibn Abī Shayba, and Ibn Mājah with a good chain, as al-Ḥāfiẓ al-Haythamī said. And in another narration it reads: "There is no servant who sends prayers upon me save that Angels will send prayers upon him so long as he sends prayers upon me. So let the servant send more or less." This is found in *al-Fatḥ* and ascribed to Aḥmad, Ibn Mājah, and Ḍiyā' al-Dīn al-Maqdisī.

4-The one who sends prayers upon the Prophet ﷺ will have his levels raised, his good deeds increased, and his bad deeds effaced

Al-Nasā'ī and al-Ṭabarānī reported from Abū Burda b. Nayyār ﷺ: "The Messenger of Allah ﷺ said: 'Whosoever of my *Umma* sends a prayer upon me sincerely from his heart, Allah shall send ten prayers upon him on account of it, and He will raise him ten degrees, write for him ten good deeds, and efface for him ten bad deeds.'" This is found in *al-Targhīb* of al-Mundhirī.[80]

[80] Al-Ḥāfiẓ al-Sakhāwī said: "This was reported by Ibn Abī 'Āṣim in his book on prayer, al-Nasā'ī in *'Amal al-Yawm wal-Layla* and his *Sunan*,

Abū Ṭalḥa al-Anṣārī ﷺ said: "The Messenger of Allah ﷺ woke up one day with a cheerful countenance and glad tidings could be seen from his face. They [the companions] said: 'O Messenger of Allah! You have woken up with a cheerful countenance and glad tidings are seen from your face!' He ﷺ said: 'Indeed. Someone [an Angel] came to me from my Lord ﷻ and said: "Whosoever sends one prayer upon you from your *Umma*, Allah will write for him on account of it ten good deeds, efface ten sins, and raise him ten degrees, and respond in kind."'" Al-Mundhirī said in *al-Targhīb*: "This was reported by Aḥmad and al-Nasā'ī."

In the report of Aḥmad it reads: "The Messenger of Allah ﷺ appeared on that day and happiness could be seen on his face ﷺ. They [the companions] said: 'O Messenger of Allah! We see happiness on your face!' He ﷺ said: 'Indeed; an Angel came to me and said: "O Muḥammad! Are you not pleased that your Lord ﷻ says: 'Indeed, no one from your *Umma* sends prayers upon you except that I will send ten prayers upon him, and no one from your *Umma* sends salutations upon you except that I send ten salutations upon him?'" I said: "Of course!"'" Al-Mundhirī said: "This was reported by Ibn Ḥibbān in his rigorously authentic collection with a similar wording."

Qāḍī 'Iyāḍ (may Allah have mercy upon him) said regarding the meaning of Allah sending prayers upon the one who sends prayers upon His Prophet ﷺ:

> He has mercy upon him and multiplies his reward for him, as the Most High said: ﴿*And whoever brings a good deed will have ten of its like.*﴾ The prayer [of Allah] could be understood at face value with its apparent meaning—that is, with the meaning of praise and magnification, as words heard by the Angels out of magnification and reverence towards the one who sends prayers, as appears in the Ḥadīth *qudsī*:[81] "And if he mentions Me in a gathering, I mention him in a gathering much better than his."

al-Bayhaqī in *al-Da'awāt*, al-Ṭabarānī (whose men are reliable), Isḥāq b. Rāhawayh, and al-Bazzār (with a chain whose men are reliable)."

[81] A sacred Ḥadīth which has been revealed by Allah ﷻ but is in the wording of the Prophet ﷺ. [t]

These aforementioned Ḥadīth reports inform us that Allah sends ten prayers upon the one who sends a single prayer upon His Prophet ﷺ, and that Allah's mention of the servant is greater than multiplied good deeds. For just as Allah did not make the reward of remembering Him anything save His mentioning of the person ("And if he mentions Me in himself, I mention him in My Self, and If he mentions Me in a gathering I mention him in a gathering much better than his"), similarly He made it the same reward for mentioning His beloved Prophet ﷺ. So whoever sends prayers upon Allah's beloved ﷺ, Allah shall mention him with His mercy and praise, and honour and kindness.

The erudite Shaykh Burhān al-Dīn b. Abī Sharīf (may Allah have mercy upon him) said:

> Whosoever ponders and meditates deeply, the emissaries of delight come upon him with the gifts bestowed upon him by his Master ﷻ—gifts of goodness and happiness. O what splendid tidings that penetrate the paths! How can the prayer of the servant be in any way compared to the prayer of the King and Owner? How can there be any comparison when the servant sends one prayer upon the Prophet ﷺ and Allah, the Exalted, sends ten prayers! O what manifold rewards and immense recompense his Master bestows upon him! (*Sharḥ al-Adhkār*)

It is related from Anas ؓ that the Prophet ﷺ said: "There is no servant who remembers me and then sends prayers upon me except that Allah will write for him ten rewards, efface for him ten sins, and raise him ten degrees.'"[82]

Implicit in the tremendous rewards, huge recompense, and manifold prayers and salutations upon the one who sends prayers upon the Prophet ﷺ is Allah's immense honour for His beloved ﷺ and declaration of his virtue over the rest of the Prophets and Messengers (may Allah send prayers and salutations upon all of them). When Jibrīl ؑ informed the Prophet ﷺ of that, he prostrated out of gratitude to Allah for this unique gift and lofty present.

[82] Reported by al-Nasāʾī and al-Ḥāfiẓ Rashīd al-Dīn al-ʿAṭṭār with a good chain. (*Al-Qawl al-Badīʿ*)

It was reported by Imām Aḥmad and al-Ḥākim, who authenticated its chain to ʿAbd al-Raḥmān b. ʿAwf ؓ, who said: "The Messenger of Allah ﷺ came out and I followed him until he entered a date palm grove. There, he ﷺ prostrated and lengthened his prostration, so much that I feared that Allah caused him to die or took him. I went to take a closer look, when suddenly he ﷺ raised his head and said: 'What is the matter, ʿAbd al-Raḥmān?' I mentioned to him ﷺ my previous thought and he said: 'Indeed, Jibrīl ؑ said to me: "Shall I not give you glad tidings? Indeed, Allah ﷻ says: 'Whosoever sends prayers upon you I shall send prayers upon him, and whosoever sends salutations upon you I shall send salutations upon him.'"'" And in another narration it reads: "So I prostrated to Allah, the Exalted, out of gratitude towards Him."

Al-Ḥāfiẓ al-Mundhirī said: "This was reported by Ibn Abī al-Dunyā and Abū Yaʿlā, whose wording reads: 'The Messenger of Allah ﷺ would never be free of four or five of his companions tending to his needs in the day or night. So I [ʿAbd al-Raḥmān] came to him ﷺ and he went out, and I followed him until he reached one of the areas of the Ashrāf. There, he ﷺ prayed and lengthened his prostration. I then cried and said to myself: 'Allah took his soul!' Then he ﷺ raised his head, called out to me, and said: 'What is the matter?' I replied: 'O Messenger of Allah! You lengthened your prostration and I said to myself that Allah has taken the soul of His Messenger ﷺ and I shall never see him again!' He ﷺ said: 'I prostrated out of gratitude to my Lord for what He granted me for my *Umma*: whoever of my *Umma* sends one prayer upon me, Allah will write for him ten good deeds and efface ten sins.'"

5-The one who sends prayers upon the Prophet ﷺ shall have a reward that is equivalent to freeing ten bondsmen for the sake of Allah

It is related from al-Barāʾ b. ʿĀzib ؓ that the Prophet ﷺ said: "Whosoever sends one prayer upon me, Allah will write for him ten good deeds, efface ten sins, and will raise him ten degrees, and they will be equivalent to freeing ten bondsmen."

Al-Mundhirī said: "This was reported by Ibn Abī 'Āṣim in his *Book of Prayer* from a freed bondsman of al-Barā' ﷺ whose authority from al-Barā' was not named."

6-Sending prayers upon the Prophet ﷺ is a cause for the forgiveness of sins—and that is commensurate with the believer's faith and his love and sincerity in his prayers upon the Prophet ﷺ

Ibn Abī 'Āṣim and al-Ṭabarānī reported from Abū Kāhil ﷺ who said: "The Messenger of Allah ﷺ said to me: 'O Abū Kāhil! Whosoever sends three prayers upon me each day and night out of love and longing for me, it is a right upon Allah that He forgive his sins for that night and day.'" This was mentioned by al-Mundhirī with the wording: "It was reported." And it was mentioned in *Jalā' al-Afhām* with its chain.

7-The prayer that is sent upon the Prophet ﷺ seeks forgiveness for its companion and keeps him company in his grave

It is reported on the authority of 'Ā'isha ﷺ who said: "The Messenger of Allah ﷺ said: 'There is no servant who sends a prayer upon me save than an Angel comes out on account of it until he brings it to the All-Merciful ﷻ and our Lord, Blessed and Exalted is He, says: "Take it to the grave of My servant so that it may seek forgiveness for its companion and bring coolness to his eyes."'"[83]

8-The Prophet ﷺ will intercede for the one who sends prayers upon him

Ibn Abī Dāwūd reported from Abū Bakr al-Ṣiddīq ﷺ who said: "I heard the Messenger of Allah ﷺ say in the farewell sermon: 'Indeed, Allah ﷻ does away with your sins when forgiveness is sought, so whosoever seeks forgiveness with a true intention will be forgiven; and whosoever says "*There is no god but Allah*" will

[83] This was reported by al-Daylamī in *al-Firdaws* and cited in *Jalā' al-Afhām* with his chain up to Ibrāhīm b. Rashīd. Al-Ḥāfiẓ al-Sakhāwī said: "It was reported by Abū 'Alī b. al-Bannā and al-Daylamī in *Musnad al-Firdaws*."

have his scale made preponderant [i.e., his good deeds will outweigh his bad deeds]; and whosoever sends prayers upon me I shall be his intercessor on the Day of Resurrection.'"[84]

9-Prayers upon the Prophet ﷺ repel poverty and outpour goodness and blessings

This is mentioned in multiple routes of transmission with numerous chains that strengthen each other. Abū Nu'aym reported from Samura b. Jundub ﷺ who said: "A man came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! What are the closest actions to Allah, the Exalted?' He ﷺ replied: 'True speech and faithful rendering of trusts.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'Night prayer and fasting during the hot midday.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'Abundant remembrance and prayers upon me repel poverty.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'He who leads others in prayer must lighten it, for among you are the elderly, the sick, the weak, and those with needs.'"[85]

Al-Ḥāfiẓ Abū Mūsā al-Madīnī reported with his chain to Sahl b. Sa'd ﷺ who said: "A man once came to the Messenger of Allah ﷺ and complained of poverty and a difficult life. The Messenger of Allah ﷺ said to him: 'When you enter your home, send salutations whether someone is inside or not, then send salutations upon me and recite: ﴾*Say: "He is Allah, the One..."*﴿ [*Sūra al-Ikhlāṣ*] once.' The man did just that and Allah bestowed so much provision upon him that it flowed to his neighbours and relatives."[86]

10-Whosoever persists in sending prayers upon the Prophet ﷺ will be the closest of people to him

Al-Tirmidhī reported from Anas ﷺ, in a narration he declared authentic, that the Prophet ﷺ said: "The closest people to me on the Day of Resurrection shall be those who send the most prayers upon me."

[84] This is found in *Jalā' al-Afhām* and *al-Ṣilāt wal-Bishr*, whose author said: "It was reported by al-Ḥasan b. Aḥmad al-Bannā' with a fine chain."

[85] See *Jalā' al-Afhām* and *al-Durr al-Manḍūd*.

[86] See *Jalā' al-Afhām*, *al-Durr al-Manḍūd*, and *al-Qawl al-Badī'*.

Ibn Ḥibbān said: "In this Ḥadīth report there is proof that the most important—that is, the closest—people to the Messenger of Allah ﷺ on the Day of Resurrection shall be the scholars of Ḥadīth [*ahl al-Ḥadīth*], for there are none in this *Umma* who send more prayers upon him ﷺ than they."

The erudite al-Haytamī said:

> The same was said by others as well. This contains a tremendous glad tiding for the people of Ḥadīth, because they send prayers upon the Prophet ﷺ in statements and actions, night and day, when reading and writing; of all people, they send prayers upon the Prophet ﷺ the most, and for that reason they are uniquely chosen for this merit to the exclusion of the other groups of scholars.

11-Prayers sent upon the Prophet ﷺ reach the sender and his or her children and grandchildren

It is reported from Ḥudhayfa ؓ who said: "[The benefits of] sending prayers upon the Prophet ﷺ reach the sender, his child, and his grandchild."[87]

O Allah! Send prayers and salutations upon our Master Muḥammad as You commanded us to send prayers upon him, and as You love that prayers be sent upon him, and as he loves that prayers be sent upon him, and as he deserves with You, and upon his household and Companions—and us along with them!

[87] As reported in *al-Durr al-Manḍūd*. Al-Ḥāfiẓ al-Sakhāwī said: "It was reported by Ibn Bashkuwāl with a weak chain."

CHAPTER 4

A Warning to Those Who Attend Gatherings from Neglecting to Send Prayers upon the Prophet ﷺ

It is imperative that no one sitting in a gathering leaves before remembering Allah and sending prayers upon His Messenger ﷺ. Whosoever neglects that will experience severe regret for that gathering on the Day of Resurrection.

Abū Hurayra ؓ reported that the Prophet ﷺ said: "No people sit in a gathering while failing to remember Allah or send prayers upon their Prophet therein, except that they will have a regret and reckoning;[88] if He [Allah] wills, He may punish them, and if He wills, He may forgive them."[89]

Ibn Manī' reported in his *Musnad* from Wāthila b. al-Asqa' ؓ who said: "The Messenger of Allah ﷺ said: 'Any people who sit in a gathering and then part ways having failed to remember Allah, the Exalted, and send prayers upon the Prophet ﷺ, then that gathering will be a source of regret for them on the Day of Resurrection.'"[90]

Abū Hurayra ؓ said: "The Messenger of Allah ﷺ said: 'No people sit in a gathering while failing to remember Allah or send prayers upon the Prophet ﷺ except that it will be a source of severe regret for them on the Day of Resurrection, even if they enter Paradise with reward.'"

[88] Ibn Ḥajar al-Haytamī said: "...It is said that it [*al-tira*] is the Fire, and it is said that it is sin, and Ibn al-Athīr said in *al-Nihāya*: 'It is deficiency and reckoning.'"

[89] Al-Ḥāfiẓ al-Mundhirī said: "This was reported by Abū Dāwūd and al-Tirmidhī, and the wording is with the latter, who said: 'The Ḥadīth is good and it was related with this wording by Ibn Abī Dunyā and al-Bayhaqī.'"

[90] Al-Mundhirī said in *al-Targhīb*: "This was reported by Aḥmad with a rigorously authentic chain, by Ibn Ḥibbān in his rigorously authentic collection, and by al-Ḥākim who said: 'It is rigorously authentic according to the conditions of al-Bukhārī.'"

Ibn Ḥajar al-Haytamī said: "They will experience severe regret at the plains of Divine Judgment for having neglected to send prayers upon the Prophet ﷺ—seeing the rewards that pass them by—even if their final end is to Paradise. This does not mean that they continue to experience severe regret after entering Paradise."

Al-Ḥākim reported from Abū Hurayra ﷺ: "The Messenger of Allah ﷺ said: 'There are no people who get up from a gathering in which they failed to engage in Allah's remembrance or send prayers upon the Prophet ﷺ except that they stand up from the most putrid of carcasses.'"[91]

It is a recommended *sunna* for all who are seated in a gathering to occasionally remember Allah with glorifications or praises or exaltations or by seeking forgiveness, etc., and to send prayers upon the Prophet ﷺ, too. It is highly recommended to especially remember Allah and to send prayers upon the Messenger of Allah ﷺ when one desires to depart from a gathering.

The erudite al-Munāwī said:

> It is highly emphasised to remember Allah and to send prayers upon the Messenger of Allah ﷺ when there is desire to leave a gathering. The *sunna* practice of remembrance and sending prayers is achieved by any wording there is; however, in the remembrance it is more complete to say: "*Glorified are You O Allah. To You is all praise. I bear witness that there is no god but You. I seek Your forgiveness and repent unto You.*" That is due to the Ḥadīth report mentioning this wording. And for sending prayers upon the Prophet ﷺ [it is more complete to say] what is found at the end of the testification of faith said in the prayer [*tashahhud*] (the well-known *Ibrāhīmī* prayer).

[91] The author of *al-Durr al-Manḍud* said: "This Ḥadīth is with a rigorously authentic chain according to the conditions of Muslim."

CHAPTER 5

The Benefits of Sending Prayers upon the Prophet ﷺ

Know, dear brother who believes in Allah and in His Messenger ﷺ, that sending prayers upon the Messenger of Allah ﷺ possesses benefits of virtue and goodness and has a recompense of excellence and kindness. No one knows its true measure and amount but Allah, Who linked these benefits and this recompense to the prayers sent upon His noblest beloved ﷺ. Here we shall mention a number of these benefits so as to educate the ignorant, awaken the forgetful, and remind the intelligent. The Most High said: ﴾*And remind them, for indeed the reminder benefits the believers.*﴿

1-Sending prayers upon the Prophet ﷺ is a means of drawing close to him on the Day of Resurrection

Ibn Mas'ūd ﷺ related that the Messenger of Allah ﷺ said: "The closest of people to me on the Day of Resurrection shall be those who send the most prayers upon me." And Abū Umāma ﷺ related that the Messenger of Allah ﷺ said: "Send abundant prayers upon me each Friday, for the prayers of my *Umma* are presented to me each Friday. Those of you who send the most prayers upon me will be the closest to me in station."[92]

Ibn Ḥibbān said: "In this Ḥadīth report there is proof that the most important—that is, the closest—people to the Messenger of Allah ﷺ on the Day of Resurrection shall be the scholars of Ḥadīth [*ahl al-Ḥadīth*], for there are none in this *Umma* who send more prayers upon him than they."

Al-Khaṭīb al-Baghdādī said: "Abū Nu'aym said to us: 'This noble merit is uniquely possessed by the narrators and transmitters of the reports, for there is no other faction of scholars known for sending as much prayers upon the Prophet as is known for this faction, in writing and upon the tongue.'"

[92] Narrated by al-Bayhaqī with a good chain, as mentioned in *al-Durr al-Manḍūd* and *al-Qawl al-Badī'*.

Sufyān al-Thawrī said: "If the companion of Ḥadīth had no other benefit save that of sending prayers upon the Prophet ﷺ it would suffice, for he sends prayers upon him ﷺ so long as it is written in the book: '*May Allah send prayers and salutations upon him*.'" As for the exact definition of *abundance*, the great Shaykh and Gnostic, Abū Ṭālib al-Makkī ؓ said: "The minimum number for something to be abundant is three hundred times."

Shaykh Ibn Ḥajar al-Haytamī said:

> I say: Abundance [in remembrance] is not obtained except by dedicating the majority of one's time in worship to it—that is, in sending prayers upon the Prophet ﷺ—as was said regarding the statement of the Most High: ﴾*The men and women who remember Allah abundantly...*﴿ It is probable that the rule of thumb for abundance is that a person manifests it to the point that he is known for it.[93]

2-Sending prayers upon the Prophet ﷺ is a cause for earning the Prophet's special intercession ﷺ

It is related from Ruwayfiʿ b. Thābit al-Anṣārī ؓ that the Messenger of Allah ﷺ said: "Whosoever says '*O Allah! Send prayers upon Muḥammad and cause him to descend upon the place nearness to You on the Day of Resurrection*,' then my intercession will be obligatory for him."[94]

Al-Ṭabarānī reported from Abū al-Dardāʾ ؓ who said: "The Messenger of Allah ﷺ said: 'Whosoever sends prayers upon me ten times upon awakening and ten times upon entering the evening, my intercession will reach him on the Day of Resurrection.'"[95]

3-Sending prayers upon the Prophet ﷺ is a charity [*zakāt*] and purification

Ibn Abī Shayba, Abū al-Shaykh, and others reported from Abū Hurayra ؓ who said: "The Messenger of Allah ﷺ said: 'Send

[93] See *al-Durr al-Manḍūd* and Ibn 'Allān's *Sharḥ al-Adhkār*.

[94] Al-Ḥāfiẓ al-Mundhirī said: "It was reported by al-Bazzār and al-Ṭabarānī (in *al-Kabīr* and *al-Awsaṭ*), and some of their chains are good."

[95] Mentioned in *al-Jāmiʿ al-Ṣaghīr* and indicated as authentic.

prayers upon me, for prayers sent upon me are charity for you.'" And Ibn Abī 'Āṣim reported from Anas ؓ who said: "The Messenger of Allah ﷺ said: 'Send prayers upon me, for prayer sent upon me is an expiation for you. Whosoever sends ten prayers upon me...'"

In the first Ḥadīth report it explains that sending prayers upon the Prophet ﷺ is a charity for the one who does it. It is well known that *zakāt* connotes growth, blessings, and purity (as it is with the *zakāt* of wealth, for it purifies money and causes it to grow). In the second Ḥadīth report it explains that the act of sending prayers upon the Prophet ﷺ serves as an expiation, and this indicates the effacement of sins and their harmful effects from the soul of the sinner and his account.

These two Ḥadīth reports prove that by sending prayers upon the Prophet ﷺ, the soul is purified from its evil and filth and is made to enjoy growth and increase in its perfection and goodness—and in this lies the emptying and adorning (i.e., emptying the self from foul deeds and adorning it with virtues) that lead to the perfection and felicity of the soul. From this it is understood that there is no perfection for a soul except by sending prayers upon the Prophet ﷺ, for it is from the implications of loving him, following him, and giving him precedence over all of creation.

It is for this reason that the realized Gnostics ؓ said: "He who does not find a Shaykh who is a completed spiritual guide [*murshid kāmil*] must see that he sends prayers upon the Prophet ﷺ, for they [the prayers] will stand for him as a completed spiritual guide." Of those who brought this to attention was the Gnostic knower of Allah Aḥmad Zarrūq, who mentioned it in principle 114 of his *Maxims of Sufism* [*Qawāʿid al-Taṣawwuf*].

And Ismāʿīl al-Qāḍī reported in his book *Faḍl al-Ṣalāt ʿalā al-Nabī* ﷺ (*The Virtues of Sending Prayers upon the Prophet* ﷺ) with his chain up to Abū Hurayra ؓ who said: "The Messenger of Allah ﷺ said: 'Send prayers upon me, for prayers sent upon me are charity for you,' and: 'Then ask Allah to grant me the *Wasīla*, for it is a level in Paradise that is not but for a servant from the servants of Allah, and I hope it is me.'"

4-Sending prayers upon the Prophet ﷺ assumes—in reward and Divine recompense—the position of charity for the one suffering straightened means

Ibn Ḥibbān reported in his rigorously authentic collection from Abū Sa'īd al-Khudrī ؓ from the Prophet ﷺ who said: "Any Muslim man who is without charity should say in his supplication '*O Allah! Send prayers upon Muḥammad, Your servant and Messenger, and send prayers upon the believing men and women and Muslim men and women*,' for it is a *zakāt*."[96]

Abū Sa'īd ؓ related that the Messenger of Allah ﷺ said: "Perhaps there is a man who earns wealth from the lawful and feeds himself, and a man who has wealth from which charity is due.[97] The first man says: '*O Allah! Send prayers upon Muḥammad, Your servant and Messenger, and send prayers upon the believing men and women and Muslim men and women*,' and it is a charity for him."[98]

5-Sending prayers upon the Prophet ﷺ is a cause for being relieved of the stresses of the worldly life and the Hereafter

Al-Ṭabarānī reported with an authentic chain from Muḥammad b. Yaḥyā b. Ḥayyān from his father, from his grandfather ؓ that a man said: "O Messenger of Allah! Should I dedicate a third of my prayer to sending prayers upon you?" He ﷺ replied: "Yes, if you like." The man asked: "What about two thirds?" He ﷺ replied: "Yes, if you like." The man then asked: "What about my entire prayer?" He ﷺ replied: "In that case, Allah will suffice you of that which stresses you of your worldly and Afterworldly affairs."

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[96] That is, it is purification for his sins and misdeeds, as it is authentically reported from the Prophet ﷺ that charity extinguishes sins just as water extinguishes fire.

[97] In other words, there is a man who possesses much wealth but does not give in charity and a man who does not possess wealth besides that by which he feeds himself. The latter goes and sends prayers upon the Prophet ﷺ and thereby gains the reward of *zakāt* (charity) and *ṣadaqa* (alms).

[98] Ibn Ḥajar al-Haytamī said: "It was reported by Abū Ya'lā and his chain is authentic."

And from Ubay b. Ka'b ؓ: "When a quarter of the night would pass, the Messenger of Allah ﷺ would arise and say: 'O people! Remember Allah! Remember Allah! The convulsing blast [of the Horn] has come, followed by the subsequent one—death has come with what it contains.' I said: 'O Messenger of Allah! I send abundant prayers upon you; how much of my prayer should I dedicate to sending prayers upon you?' 'As much as you like,' he ﷺ replied. I asked: 'Should I have you in half of my prayer?' He ﷺ replied: 'If you like. And if you wish to add to that it will be better for you.' I asked: 'So what about two thirds?' He ﷺ replied: 'If you like. And if you wish to add to that it will be better for you.' I asked: 'Should I have you in my whole prayer, O Messenger of Allah?' He ﷺ replied: 'If you do that your stress will be relieved and your sins will be forgiven.'" Al-Ḥāfiẓ al-Mundhirī said: "This was reported by Aḥmad, al-Tirmidhī, and al-Ḥākim who declared it rigorously authentic. Al-Tirmidhī said: 'It is a *ḥasan ṣaḥīḥ* (authentic) Ḥadīth.'"

Al-Mundhirī said:

> And in a narration from Aḥmad it mentions: "A man said: 'O Messenger of Allah! What do you think if I dedicate my entire prayer to sending prayers upon you?' He ﷺ replied: 'In that case, Allah will suffice you of that which stresses you of your worldly and Afterworldly affairs.'" The chain of this narration is authentic.

Al-Mundhirī said regarding the meaning of Ka'b's statement: "O Messenger of Allah! I send abundant prayers upon you; how much of my prayer should I dedicate to sending prayers upon you...":

> This means abundant supplications—that is, more than my supplications and requests to my Lord—so how much of my supplications should I dedicate to sending prayers upon you? It means, therefore, should I make a fourth of my supplication as prayers sent upon you, or half, or two thirds? Or, should I make all of my supplications as prayers sent upon you?

From these aforementioned Ḥadīth reports it becomes clear that there were many companions who asked the Prophet ﷺ about that. That was for no other reason than their dedication to sending prayers upon the Prophet ﷺ and exalting his status.

Al-Ḥāfiẓ al-Sakhāwī said:

> This Ḥadīth report serves as a strong basis for the one who says at the conclusion of his recitation: "O Allah! Grant the reward of this to our Master the Messenger of Allah ﷺ," for [this Ḥadīth] states: "Should I dedicate all of my prayers to you?" And he ﷺ replied: "In that case, Allah will suffice you of that which stresses you..."

6-Sending prayers upon the Prophet ﷺ is a tremendous means of being free from hypocrisy and the Hellfire

Anas ﷺ related that the Messenger of Allah ﷺ said: "Whosoever sends one prayer upon me, Allah will send ten prayers upon him on account of it; whosoever sends ten prayers upon me, Allah will send one hundred prayers upon him; and whosoever sends one hundred prayers upon me, Allah will write between his eyes: 'Free from hypocrisy and free from the Hellfire,' and Allah will place him among the martyrs on the Day of Resurrection."[99]

This is a tremendous virtue and a noble benefit. Freedom from hypocrisy entails complete faith, and freedom from the Hellfire entails being protected from disobedience, and being placed among the martyrs in Paradise entails the greatest good-pleasure of the All-Merciful ﷻ!

7-Sending prayers upon the Prophet ﷺ is a tremendous means for having one's worldly and Afterworldly needs met

[99] Al-Ḥāfiẓ al-Mundhirī ascribed it to al-Ṭabarānī in [*al-Mu'jam*] *al-Ṣaghīr* and said: "Its chain contains Ibrāhīm b. Sālim b. Shabl al-Hujaymī regarding whom I do not know any praise or disparagement." The author of *Majma' al-Zawā'id* said: "It was reported al-Ṭabarānī in [*al-Mu'jam*] *al-Ṣaghīr* and *al-Awsaṭ*. Its chain contains Ibrāhīm b. Sālim b. Shabl al-Hujaymī whom I do not know, and the remaining men are reliable." (1:163)

Al-Ḥāfiẓ Ibn Mandah and others reported from Jābir ﷺ who said: "The Messenger of Allah ﷺ said: 'Whosoever sends one hundred prayers upon me every day, Allah will fulfil one hundred of his needs: seventy for his Hereafter and thirty for his worldly life.'"[100]

Al-Ḥāfiẓ Abū Mūsā al-Madīnī reported with his chain from Jābir ﷺ that the Prophet ﷺ said: "Whosoever sends one hundred prayers upon me after he prays the Morning Prayer and before speaking, Allah will fulfil for him one hundred needs: thirty will be hastened for him [i.e., in the world] and seventy will be held back [i.e., in the Hereafter]—and the like for after the Sunset Prayer."[101]

8-Sending prayers upon the Prophet ﷺ opens the doors of goodness and repels poverty

Abū Nu'aym reported with his chain from Samura b. Jundub ﷺ who said: "A man came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! What are the closest actions to Allah, the Exalted?' He ﷺ replied: 'True speech and faithful rendering of trusts.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'Night prayer and fasting during the hot midday.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'Abundant remembrance and prayers upon me repel poverty.' I said: 'O Messenger of Allah! Tell us more!' He ﷺ said: 'He who leads others in prayer must lighten it, for among you are the elderly, the sick, the weak, and those with needs.'"[102]

Al-Bayhaqī reported from Abū Hurayra ﷺ in a *marfū'* (elevated) narration: "Whosoever recited the Qur'ān, praised the Lord, sent prayers upon the Prophet ﷺ, and sought forgiveness from his Lord has certainly sought goodness from its appropriate place."[103]

[100] The author of *Jalā' al-Afhām* said: "Al-Ḥāfiẓ Abū Mūsā al-Madīnī said: 'This Ḥadīth is authentic.'"

[101] See *Jalā' al-Afhām*.

[102] Its chain contains weakness, as stated in *Jalā' al-Afhām*, *al-Durr al-Manḍūd*, and others. The author of *al-Qawl al-Badī'* said: "It was reported by al-Qurṭubī without a chain, from the Ḥadīth of Abū Bakr al-Ṣiddīq and Jābir b. 'Abdullāh..."

[103] Reported by al-Bayhaqī in *Shu'ab al-Imān*.

In another *marfūʿ* narration, al-Ḥasan al-Baṣrī said: "Whosoever recited the Qurʾān, praised his Lord, and sent prayers upon the Prophet ﷺ has certainly pursued goodness from its appropriate place."[104]

9-Prayers sent upon the Prophet ﷺ are a Light for the person upon the Traverse on the Day of Resurrection

Abū Saʿīd reported in his book *Sharaf al-Muṣṭafā* ﷺ that the Prophet ﷺ said: "A prayer sent upon me is a Light upon the Traverse [*Ṣirāṭ*] on the Day of Resurrection." Al-Daylamī reported with his chain from Ibn ʿUmar ؓ that the Prophet ﷺ said: "Adorn your gatherings with prayers sent upon me, for verily your prayers upon me will be a Light for you on the Day of Resurrection."[105]

10-Prayers sent upon the Prophet ﷺ provide security and salvation for a person from the terrifying affairs of the Day of Resurrection

Anas ؓ related that the Prophet ﷺ said: "O people! Verily those of you who will be most saved from the Day of Resurrection and its terrifying affairs and stations are those who send the most prayers upon me in the worldly abode. Verily, in Allah and His Angels it is enough, as He said: ﴾*Indeed, Allah and His Angels send prayers upon the Prophet...*﴿' So by this command He rewards the believers."[106]

11-Sending prayers upon the Prophet ﷺ is a tremendous cause for the forgiveness of sins and the effacement of misdeeds

We mentioned earlier the Ḥadīth that whosoever sends prayers upon the Prophet ﷺ will have ten sins effaced. In another narration it reads: "Ten misdeeds will be removed from

[104] See *al-Qawl al-Badīʿ*.

[105] See *al-Fatḥ al-Kabīr*.

[106] The author of *al-Qawl al-Badīʿ* said: "It was reported by Abū al-Qāsim al-Taymī in his *al-Targhīb* and by al-Khaṭīb from the route of Ibn Bashkuwāl." This was also cited with its chain by Imām al-Subkī in his *Ṭabaqāt*.

him and he will be elevated ten degrees." Al-Numayrī and Ibn Bashkuwāl reported from Abū Bakr al-Ṣiddīq ؓ a *mawqūf* (halted) narration in which he said: "Sending prayers upon the Prophet ﷺ is stronger in effacing sins than water is to fire; sending salutations upon the Prophet ﷺ is more virtuous than freeing a bondsman; and loving the Messenger of Allah ﷺ is superior to striking mortal blows [in battle] (—or he said: 'to striking a sword in the path of Allah')." The erudite Ibn Ḥajar al-Haytamī said: "This takes the ruling of a *marfūʿ* tradition, for such things are not said on mere opinion."

12-Sending prayers upon the Prophet ﷺ is a tremendous cause for the Descent of Mercy

Al-Bazzār reported from Anas ؓ who related that the Prophet ﷺ said: "Indeed, to Allah belong caravans of Angels who seek out the circles of remembrance. When they approach one, they surround them and then stand with their hands outstretched towards the heavens, entreating the Lord of Might, saying: 'O Lord! We have happened upon servants from among Your servants who are magnifying Your bounties, reciting Your Book, sending prayers upon Your Prophet Muḥammad ﷺ, and asking You with regards to their Hereafter and worldly life.' Allah, the Blessed and Exalted, says: 'Envelop them in My mercy, for they are an assembly in which no one will be wretched.'"[107]

13-Sending prayers upon the Prophet ﷺ is a tremendous means of easing one's travel upon the Traverse on the Day of Resurrection

Al-Ḥāfiẓ Abū Mūsā al-Madīnī and others reported from ʿAbd al-Raḥmān b. Samura ؓ who said: "One day the Messenger of Allah ﷺ came to us as we were in the Mosque of Medina and said:

[107] Al-Ḥāfiẓ al-Mundhirī ascribed this to al-Bazzār (as found in *Jalāʾ al-Afhām*). Al-Ḥāfiẓ al-Sakhāwī said: "It was narrated by al-Bazzār with a good chain, even though it contains an additional wording from Ibn Abī al-Raqqād whose reports are rejected and an additional wording from al-Numayrī who is weak. Nevertheless, both of their narrations have corroborating reports, not to mention that they have been declared reliable, too. And Allah knows best."

'Last night I saw the most marvellous dream. I saw a man from my *Umma* as the Angel of Death approached him to take his soul, but the man's filial piety came and kept the Angel at bay.

'Thereafter I saw a man from my *Umma* subjected to the torment of the grave but then his ablution came and rescued him from it.

'Then I saw a man from my *Umma* surrounded by devils, but then his remembrance of Allah came to him and delivered him from their midst.

'Then I saw a man from my *Umma* who was surrounded by the Angels of torment, but then his prayer came to him and rescued him from their hands.

'Then I saw a man from my *Umma* who was panting out of severe thirst; every time he passed by a body of water he was driven away, but then his fasting in Ramaḍān came to him and provided him water and quenched his thirst.

'Then I saw a man from my *Umma* as the Prophets were sitting in circles; each time the man drew near to a circle he was pushed away, but then his purificatory bath from intercourse [*ghusl*] came to him and took him by the hand and sat him down next to me.

'Then I saw a man from my *Umma* enveloped by darkness in front of him and behind him and to his right and left and above and below, perplexed on account of all the darkness before him, but then his *Ḥajj* and *'Umra* came to him and took him out of the darkness and entered him into light.

'Then I saw a man from my *Umma* who was addressing the believers but they would not speak with him, but then his maintenance of family ties came to him and called out: "O assembly of believers! Speak to him, for he maintained the ties of kinship." After this, the believers spoke with him and shook his hand and he kept their company.

'Then I saw a man from my *Umma* trying to protect himself from the blaze and evil of the Fire by covering his hand over his face, but then his charity came to him and veiled his face and covered his head.

'Then I saw a man from my *Umma* who was seized by the Angels of punishment from every direction, but then his act of enjoining the good and forbidding the evil came and delivered

him from their clutches and took him into the company of the Angels of mercy.

'Then I saw a man from my *Umma* crouching on his knees with a veil between him and Allah, the Exalted, but then his good character came and took him by the hand and took him to Allah's presence.

'Then I saw a man from my *Umma* whose scroll of deeds was placed in his left hand, but then his fear of Allah took his scroll and placed it in his right hand.

'Then I saw a man from my *Umma* whose scale-pan of good deeds was light, but then his goodly loans came and made his scale-pan heavy.

'Then I saw a man from my *Umma* who was standing over the precipice of Hell, but then his fearful apprehension of Allah came and delivered him and he continued on his way.

'Then I saw a man from my *Umma* who had fallen into the Fire, but then there came to him his tears that he shed out of fear of Allah while in this world and they extracted him from it.

'Then I saw a man from my *Umma* crossing the Traverse; he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer sent upon me came to him and stood him up on his feet and rescued him.

'Then I saw a man from my *Umma* who had reached the gates of the Garden but its gates had closed shut and he was locked out, but then the testimony of "there is no god but Allah" came and opened its gates and placed him inside.'"[108]

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[108] This report was cited in *al-Jāmi' al-Ṣaghīr* and ascribed to al-Ḥākim al-Tirmidhī and al-Ṭabarānī. The commentator, al-Munāwī, said: "Likewise, it was reported by al-Daylamī, al-Ḥāfiẓ Abū Mūsā al-Madīnī, and others. Al-'Irāqī ascribed it to al-Kharā'iṭī in *al-Akhlāq*, who said that its chain is weak." Al-Ḥāfiẓ al-Haythamī said in *Majma' al-Zawā'id*: "It was reported by al-Ṭabarānī with two chains: the first chain contains Sulaymān b. Aḥmad al-Wāsiṭī and the second chain contains Khālid b. 'Abd al-Raḥmān al-Makhzūmī, both of whom are weak." The author of *al-Durr al-Manḍūd* said: "This was reported by a group from multiple routes; some of which are authentic from 'Abd al-Raḥmān b. Samura..." Al-Ḥāfiẓ Abū Mūsā al-Madīnī said: "It is a very authentic [*ḥasan jiddan*] Ḥadīth..." This was quoted in *Sa'āda al-Dārayn* and other works.

14-Sending prayers upon the Prophet ﷺ is a means for the name of the person sending them to be presented to the Prophet ﷺ and having his name mentioned in his noble presence

Al-Bazzār reported from 'Ammār b. Yāsir ؓ who said: "The Messenger of Allah ﷺ said: 'Verily, Allah has entrusted an Angel at my grave to whom Allah has given the names of creation. No one sends prayers upon me until the Day of Resurrection except that he [the Angel] conveys to me his name and the name of his father [saying]: "So-and-so, the son of so-and-so, has sent prayers upon you."'"

Al-Ḥāfiẓ al-Mundhirī said this was reported by Abū al-Shaykh and Ibn Ḥibbān, whose wording reads: "The Messenger of Allah ﷺ said: 'Verily, Allah, the Blessed and Exalted, has an Angel to whom He has given the names of creation and he is standing by my grave when I pass away. So no one sends prayers upon me except that he says: "O Muḥammad! So-and-so, the son of so-and-so, has sent prayers upon you." Then the Lord, the Blessed and Exalted, will send prayers upon that man ten times for every time [he sends one prayer].'"[109] This was reported by al-Ṭabarānī in *al-Kabīr* in a similar narration and with a second narration that reads: "The Messenger of Allah ﷺ said: 'Verily, to Allah belongs an Angel to whom He has granted the hearing of the servants [the ability to hear them]; there is no one who sends prayers upon me except that he conveys it to me. Indeed, I asked my Lord that no servant send a prayer upon me save that He sends upon him ten prayers of its like.'"[110]

As it is established in the science of Ḥadīth, multiple routes of transmission strengthen the weak and might even raise it to the level of *ḥasan li-ghayrihi* (good due to external factors). Al-Ḥāfiẓ al-Sakhāwī said: "It was reported by al-Ṭabarānī in *al-Kabīr*, by al-Daylamī in *Musnad al-Firdaws*, and reported in a long version from Ibn Shādhān in his *Mashīkha*... And it is found in Abū Mūsā's *al-Targhīb* and al-Rashīd al-'Aṭṭār said: 'This is the best of its routes,' and it was also reported by al-Taymī and others."

[109] This narration is also found in al-Munāwī's commentary upon *al-Jāmi' al-Ṣaghīr* [*Fayḍ al-Qadīr*].

[110] Al-Ḥāfiẓ al-Haythamī said: "This contains Nu'aym b. Ḍamḍam who is weak, Ibn al-Ḥumayrī whom I do not know, and the remaining men in it

It is enough honour, nobleness, eminence, and virtue for the Muslim servant's name to be mentioned in the presence of the Messenger of Allah ﷺ! This is elucidated in the words of the one who said:

Truly he deserves to rise and go forward
He who is brought to his attention

And as another said:

Welcome to the one in whose presence I do not deserve to be
The statement of the bringer of good news,
foreboding and opening after despair
To you belong glad tidings so cast away that which is upon you
For you were mentioned despite your faults

15-Sending prayers upon the Prophet ﷺ is a mighty means of increasing one's love for the Prophet ﷺ and for the Prophet ﷺ to love him

Al-Tirmidhī reported from Ibn Mas'ūd ؓ who said: "The Messenger of Allah ﷺ said: 'The closest of people to me on the Day of Resurrection shall be those who send the most prayers upon me.'" This was narrated by Ibn Ḥibbān in his rigorously authentic collection. So those who deserve his love, closeness and special intercession are those who send the most prayers upon him ﷺ.

And my way is love for the Prophet and his household
And with ardent love the people have various ways

16-Sending prayers upon the Prophet ﷺ is a means of remembering what is forgotten

Al-Daylamī reported from 'Uthmān b. Abī Ḥarb al-Bāhilī in a *marfū'* (elevated) narration: "Whosoever wishes to speak about a

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are narrators found in the *Ṣaḥīḥ* collections." (*Fayḍ al-Qadīr*: 2:483). In a narration of al-Subkī, found in his *Ṭabaqāt*, it contains the following addition: "Indeed, Allah ﷻ has granted me that."

matter but forgets it, let him send prayers upon me, for his prayers upon me will tend to his matter and perhaps it will remind him."

17-Sending prayers upon the Prophet ﷺ is a means for the one sending them to be placed under the shade of the Throne on the Day of Resurrection

Al-Daylamī reported from Anas ؓ in a *marfūʿ* narration: "There are three who will be under the shade of the Throne on the Day of Resurrection: the one who removes a difficulty from my *Umma*, the one who revives my Sunna, and the one who sends abundant prayers upon me."[111]

18-The goodness and Light found in sending prayers upon the Prophet ﷺ encompass all of the Muslims and believers

Ibn Ḥibbān reported in his rigorously authentic collection from Abū Saʿīd al-Khudrī ؓ that the Prophet ﷺ said: "Any Muslim man who is without charity should say in his supplication *'O Allah! Send prayers upon Muḥammad, Your servant and Messenger, and send prayers upon the believing men and women and Muslim men and women,'* for it is a charity [*zakāt*]."[112] And the Prophet ﷺ said: "The believer shall never be satiated from goodness until his end is Paradise."[113]

In another narration, the Messenger of Allah ﷺ said: "Any man who earns lawful wealth and feeds and clothes himself and those besides him (with it)[114] of Allah's creation, it will be a charity for him. And any Muslim man who is without charity should say in his supplication *'O Allah! Send prayers upon Muḥammad, Your servant and Messenger, and send prayers upon the believing men and women and Muslim men and women,'* for it is a *zakāt*."[115]

19-Sending prayers upon the Prophet ﷺ is a mighty means of having one's prayers answered

Al-Ḥāfiẓ ʿAbd al-Razzāq narrated with his chain from Ibn Masʿūd ؓ who said: "When one of you wishes to ask Allah, the Exalted, let him start by praising and lauding Him as He deserves, then let him send prayers upon the Prophet ﷺ; after that he may ask, for it is more likely to succeed or reach."[116]

20-Sending prayers upon the Prophet ﷺ is a means of obtaining tremendous and multiplied rewards

It is related from the leader of the believers, ʿAlī b. Abī Ṭālib (may Allah ennoble his countenance) in a *marfūʿ* report: "Whosoever sends one prayer upon me [the Prophet ﷺ], Allah will write for him one *qīrāṭ* [of reward]; and a *qīrāṭ* is like Uḥud."[117]

The erudite al-Munāwī, said in his commentary upon this Ḥadīth report:

> In other words, it is like Mount Uḥud in its tremendous measure, and this necessitates entering Paradise because the one who does not enter it has no reward...

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[111] See al-Zurqānī's commentary upon the *Muwaṭṭāʾ*, and *al-Durr al-Manḍūd*. Some have ascribed this to al-Khalʿī's *al-Fawāʾid* from the Ḥadīth of Abū Hurayra ؓ, as mentioned by al-Sakhāwī.

[112] That is, it is purification for his sins and misdeeds, as it is authentically reported from the Prophet ﷺ that charity extinguishes sins just as water extinguishes fire.

[113] Al-Ḥāfiẓ al-Mundhirī said: "This was reported by Ibn Ḥibbān in his rigorously authentic collection from the route of Darrāj from Abū al-Haytham." The author of *al-Durr al-Manḍūd* said: "Its chain is authentic."

[114] Al-Munāwī said: "That is, he feeds and clothes with it those besides him among his dependents and others."

[115] That is, it is purification for his sins and misdeeds, as it is authentically reported from the Prophet ﷺ that charity extinguishes sins just as water extinguishes fire. This wording is found in the narration in *al-Jāmiʿ al-Ṣaghīr* and ascribed to Ibn Ḥibbān, al-Ḥākim, and Abū Yaʿlā. Al-Munāwī said: "Al-Qasṭalānī said: 'There is a disagreement over it; however, its chain is authentic.' So [from this Ḥadīth] we gather that sending prayers upon him ﷺ takes the place of charity for the one who experiences straightened means, and that it is a means of reaching one's goal, realizing one's pursuits, and fulfilling one's needs in this life and after death."

[116] Al-Ḥāfiẓ al-Sakhāwī said: "This was reported by Abū ʿAlī b. al-Bannā and al-Daylamī in *Musnad al-Firdaws*."

[117] The author of *al-Jāmiʿ al-Ṣaghīr* ascribed it to ʿAbd al-Razzāq in *al-Jāmiʿ*, alluding to its authenticity.

What is meant by *qīrāṭ* here is the portion of reward, which is a figure of speech wherein the tremendous spiritual reward was likened to a tremendous physical entity. The reason why a *qīrāṭ* was mentioned was because it was the pre-dominant measure used in transactions during that time. So what is meant here is a tremendous reward; it was likened to a concrete entity which is the greatest mountain in creation and the one most loved in the souls of the believers: Mount Uḥud... It is also possible that it is literal.

Says ʿAbdallāh [the author]: And that is the truth according to the people of spiritual realities [*ahl al-ḥaqīqa*]; they stated that Allah, the Exalted, will turn his works into physical entities on the Day of Resurrection—as forms—and weigh them according to the measure of Uḥud.

Research into this matter goes back to World of Images [*ʿĀlam al-Mithāl*] that we spoke about in our book *al-Īmān bil-Malāʾika [wal-Baḥth Ḥawla ʿĀlam al-Jinn]* (*Faith in the Angels and Research into the World of Jinn*). In it, we mentioned the textual proofs from the Book and the Sunna which establish that there is a world called the World of Images, an immensely expansive world in which physical objects, spiritual meanings, rational meanings, souls, and spirits are represented according to their varying levels and types. Refer to that book and you will find therein much good and gnosis. May Allah have mercy upon the one who said:

When you are frequent in your prayers upon him
Upon whom Allah prayed in the verses
And you make it a binding litany upon yourself
Then way marks of goodness will shine upon you

SENDING ABUNDANT PRAYERS UPON THE PROPHET ﷺ IN ALL CIRCUMSTANCES

A Muslim should send frequent prayers upon the Prophet ﷺ in all of his circumstances and as much as possible. Being assiduous and frequent in sending prayers contains much goodness and great virtue.

Imām Aḥmad reported from Ubay b. Kaʿb ﷺ who said: "A man said: 'O Messenger of Allah! Should I have you in my whole prayer?" (In other words, what reward shall I have if I make my entire prayer consist of sending prayers upon you?) He ﷺ replied: 'If you do so, Allah, the Blessed and Exalted, will relieve you from your stress in your worldly and Afterworldly life.'" And from Muḥammad b. Yaḥyā b. Ḥayyān, from his father, from his grandfather ﷺ, who related that a man said: "O Messenger of Allah! Should I dedicate a third of my prayer to sending prayers upon you?" He ﷺ replied: "Yes, if you like." The man asked: "What about two thirds?" He ﷺ replied: "Yes, if you like." The man then asked: "What about my entire prayer?" He ﷺ replied: "In that case, Allah will suffice you of that which stresses you of your worldly and Afterworldly affairs."

And we mentioned earlier the Ḥadīth report of Ubay b. Kaʿb ﷺ himself who said: "Should I have you in my whole prayer, O Messenger of Allah?"—that is, should I make all of my supplications as prayers upon you? The Prophet ﷺ replied: "If you do so, your stress will be relieved and your sins will be forgiven." This proves that there were many companions who asked the Prophet ﷺ about that, and he responded to them with that which would motivate and encourage them to send frequent prayers upon him ﷺ to the utmost of their ability. For this reason, the companions were wont to send frequent prayers upon him ﷺ in all circumstances.

Ibn Abī Shayba reported in his *Muṣannaf* from Abū Wāʾil who said: "Never did I witness ʿAbdullāh [b. Masʿūd] get up from a gathering or a banquet except that he would praise Allah and send prayers upon the Prophet ﷺ. He would seek out the most heedless part of the market-place and sit in it, praising Allah and sending prayers upon the Prophet ﷺ." This means that he would do so openly so as to remind the heedless and educate the ignorant.

Abū Nuʿaym and Ibn Bashkuwāl reported from Sufyān al-Thawrī (may Allah have mercy upon him) who said: "Once when I was performing the pilgrimage there was a young man who came upon us. Never did he raise one foot and lower the other save that he would say: 'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad.' I asked him:

'Do you say that with knowledge?' 'Yes,' he replied, 'and who are you?' I said: 'I am Sufyān al-Thawrī.' He asked: 'Are you the Iraqi?' 'Yes,' I replied. He asked: 'Do you know Allah?' 'Yes,' I replied. He asked: 'How did you come to know Him?' I said: 'By the fact that He causes the night to enter into the day and causes the day to enter into the night, and by the fact that He fashions a child in the womb.' He said to me: 'O Sufyān! You have not known Allah with true knowledge!' I asked: 'How, then, do you know Him?' He said: 'By the spoiled resolves and aspirations and by the breached resolutions; I had aspirations but they were spoiled, and I had resolves but they were breached—and from that I knew that I have a Lord who manages me.' I asked: 'So why are you so dedicated to sending prayers upon the Prophet ﷺ?' He replied: 'Once I was performing the pilgrimage and my mother was accompanying me. She asked me to escort her to the Sanctified House when suddenly she fell down and her stomach swelled and her face was blackened [from the severe pain and illness]. So I sat at her side in a state of sadness and raised my hands to the sky and said: 'O Lord! Is this how You treat those who enter Your House?' Immediately after that, lo and behold there appeared a dark rain cloud that ascended from the direction of Tihama and there was a man wearing white garments. He entered the House and passed his hand over her [his mother's] face and it became white, and then passed his hand over her stomach and it became white and the illness went away. Then, as he left, I grasped his garment and asked him: "Who are you that brings such delight?" He said: "I am your Prophet Muḥammad." I said to him ﷺ: "O Messenger of Allah! Counsel me." He ﷺ said: "Do not raise one foot or lower the other save that you send prayers upon Muḥammad and upon the household of Muḥammad."''' May Allah send perpetual prayers upon him ﷺ!

THE VIRTUES OF SENDING FREQUENT PRAYERS UPON THE PROPHET ﷺ

The Prophetic Ḥadīth reports have explained the virtue of those who are frequent in their prayers upon the Prophet ﷺ. We will mention a number of them here.

Firstly, those who will earn the Prophet's special intercession ﷺ are those who send the most prayers upon him. This was previously mentioned in the Ḥadīth: "The closest people to me on the Day of Resurrection shall be those who sent the most prayers upon me."

Secondly, the one who sends frequent prayers upon the Prophet ﷺ shall meet his Lord with Him being well-pleased with him. It is related from 'Ā'isha ﷺ who said: "The Messenger of Allah ﷺ said: 'Whosoever would like to meet Allah being well-pleased with him, let him send frequent prayers upon me.'"[118]

Thirdly, the one who sends frequent prayers upon the Prophet ﷺ shall be under the shade of Allah's Throne on a Day in which there is no shade but His. It is related from Anas ﷺ, from the Prophet ﷺ who said: "There are three who will be under the shade of the Throne on the Day of Resurrection: the one who removes a difficulty from my *Umma*, the one who revives my Sunna, and the one who sends abundant prayers upon me."[119]

Fourthly, the one who sends frequent prayers upon the Prophet ﷺ will have him as an intercessor and witness. It is related from Abū Hurayra ﷺ that the Prophet ﷺ said: "Whosoever sends ten prayers upon me, Allah shall send one hundred prayers upon him; and whosoever sends one hundred prayers upon me, Allah shall send one thousand prayers upon him; and whosoever adds to that out of longing and ardent love, I shall be an intercessor and witness for him on the Day of Resurrection."[120]

This Ḥadīth report is corroborated by the narration reported by al-Bayhaqī from Anas ﷺ, that the Prophet ﷺ said: "Send abundant prayers upon me on the day and evening of Friday; whosoever does that, I shall be an intercessor and witness for him on the Day of Resurrection."

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[118] The author of *al-Qawl al-Badī* said: "This was reported by al-Daylamī in *Musnad al-Firdaws*, Ibn 'Adī in *al-Kāmil*, and by Abū Sa'īd in *Sharaf al-Muṣṭafā* ﷺ and its chain is weak."

[119] See al-Zurqānī's commentary upon the *Muwaṭṭā'*, and *al-Durr al-Manḍūd*. Some have ascribed this to al-Khal'ī's *al-Fawā'id* from the Ḥadīth of Abū Hurayra ﷺ, as mentioned by al-Sakhāwī.

[120] Al-Ḥāfiẓ al-Sakhāwī said: "This was reported by Abū Mūsā al-Madīnī with a chain that, as Shaykh Maghlaṭā'ī said, 'Is without problem.'"

Fifthly, the one who sends frequent prayers upon the Prophet ﷺ is the closest to him in station. It is related from Abū Umāma ؓ that the Messenger of Allah ﷺ said: "Send abundant prayers upon me each Friday, for the prayers of my *Umma* are presented to me each Friday. Those of you who send the most prayers upon me will be the closest to me in station."[121]

Sixthly, the one who sends frequent prayers upon the Prophet ﷺ gains abundant prayers from Allah and His Angels upon him. It is related from ʿĀmir b. Rabīʿa from his father ؓ who said: "I heard the Messenger of Allah ﷺ delivering a sermon, saying: 'Whosoever sends prayers upon me, the Angels shall not cease sending prayers upon him so long he does not cease sending prayers upon me. So let the servant send more or less.'" Al-Mundhirī said: "This was reported by Aḥmad, Ibn Abī Shayba, and Ibn Mājah, and this Ḥadīth is authentic as a corroborating report.[122]

Ibn Shāhīn, Ibn Bashkuwāl, and Ibn Jarīr al-Ṭabarī reported from ʿUmar b. al-Khaṭṭāb ؓ who said: "The Messenger of Allah ﷺ said: 'Whosoever sends one prayer upon me, Allah shall send ten prayers upon him; so let the servant send more or less.'" (*Al-Qawl al-Badīʿ*)

Seventhly, sending abundant prayers upon the Prophet ﷺ is a veracious proof for one's love for the Prophet ﷺ, because whoever loves something is frequent in its remembrance, and whoever loves someone makes frequent mention of his good qualities and expends his utmost effort to draw near to him and obtain all that will please him and make him happy.

O Allah! Make us of those who have true love for Your noblest beloved ﷺ, out of Your bounty and largesse, and without tribulation or trial!

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[121] Narrated by al-Bayhaqī with a good chain, as mentioned in *al-Durr al-Manḍūd* and *al-Qawl al-Badīʿ*.

[122] Al-Sakhāwī said: "This was reported by al-Ṭayālisī, al-Bazzār, and Abū Nuʿaym. And our Shaykh [Ibn Ḥajar al-ʿAsqalānī] declared it authentic."

THE REWARDS FOR SENDING PRAYERS UPON THE PROPHET ﷺ

The rewards with Allah for sending prayers upon the Prophet ﷺ are great, and their recompose is tremendous. The verifying scholars have mentioned some of these rewards and enumerated their effects in order to awaken the aspirations and stir the resolves and direct the pious intentions towards abundant prayers upon him ﷺ.

Of these rewards are those previously mentioned from *al-Qawl al-Badīʿ*, *Jalāʾ al-Afhām*, *al-Durr al-Manḍūd*, etc. Among the rewards for sending prayers upon the Prophet ﷺ are the following:

Allah, the Great and Exalted, sends prayers upon the one who sends prayers upon the Prophet ﷺ. The Gnostics ؓ said: "If someone wished to have full knowledge of the light of one prayer from the prayers of the Lord of the worlds he would be unable." Moreover, the Prophet himself ﷺ sends prayers upon the one who sends prayers upon him, as do Allah's Angels. All of this entails the expiation of sins, the raising of degrees, the forgiveness of sins, the purification of actions, their seeking the forgiveness for the one who says it, having written for him a *qīrāṭ* of reward like that of Mount Uḥud, receiving the fullest measure, being sufficed from the stresses of this world and the Next (for the one who is frequent in it), the effacement of misdeeds, the virtue of freeing bondsmen, being saved from the terrifying affairs of the Hereafter, and the witness of the Messenger ﷺ!

Sending prayers upon him ﷺ also engenders the Prophet's intercession and makes it incumbent, and it engenders Allah's good-pleasure and mercy and guarantees safety from His displeasure. It entails entering under the shade of the Throne, having a preponderant Scale, drinking from the Basin [*al-Ḥawḍ*], delivery from thirst, salvation from the Hellfire, crossing the Traverse, beholding the close station of Paradise before death, and gaining many wives in Paradise.

Sending prayers upon the Prophet ﷺ takes the place of charity for the one who is of straightened means. They are a *zakāt* and purity, growing wealth with their blessings. By sending prayers upon him ﷺ, one hundred—nay, even more!—needs are fulfilled. Sending prayers upon him ﷺ is an act of worship. By it the

gatherings and assemblies are adorned and filled with light. By it poverty and difficulty are repelled and the sites of goodness are found near it. By sending prayers upon him ﷺ, one benefits himself, his children, and his grandchildren. By it one draws close to Allah, the Exalted, and His Messenger ﷺ and the one who is most frequent in it becomes one of the most important and closest people to him ﷺ.

Prayers upon the Prophet ﷺ are a Light for the person. By them he is given victory over his enemies. By them the heart is cleansed of hypocrisy and spiritual grime. Prayers upon the Prophet ﷺ are a mighty cause for people loving him and a mighty cause for beholding the Prophet ﷺ in a dream. Prayers upon the Prophet ﷺ prevent one from being backbitten, and they are from the most blessed of actions and the most virtuous and beneficial of works in the religion and in the world. Prayers upon the Prophet ﷺ are a cause for beautifying the gatherings and ensuring that the attendees do not experience severe regret on the Day of Resurrection.

The one who sends prayers upon the Prophet ﷺ when he is mentioned is free from the description of miserliness. By prayers upon him ﷺ, the servant is protected from the supplication that dust be cast on the face of the one who neglects to send prayers upon him ﷺ when mentioned. By prayers upon the Prophet ﷺ, a person is guided to the path of Paradise, just as one who neglects it will have it pass him by. The words that start with praise of Allah and prayers sent upon the Prophet ﷺ are a cause for completion and perfection and they rescue the servant from coarseness.

Ibn al-Qayyim (may Allah have mercy upon him) said:

> It is a cause for Allah's continued preservation of goodly praise among the inhabitants of the heavens and earth for the one who sends prayers upon him ﷺ. This is because the one who sends prayers upon him ﷺ is seeking from Allah that He praise, honour, and ennoble His Messenger, and rewards are commensurate with the actions that earn them, so it is inevitable that the one who sends prayers obtains a type of that.

> It is a cause for increase in blessings upon a person and his works, lifespan, and interests. This is because the one who sends prayers upon the Prophet ﷺ is supplicating to his Lord, asking Him to bless him and his household, and this supplication is answered and the reward for it is commensurate with it.
>
> It is a mighty cause for the perpetuation, increase, and, multiplication of love for the Prophet ﷺ. There is no doubt whatsoever that love for him ﷺ is a binding knot among the binding knots of faith without which faith is incomplete. This is because each time the servant remembers his beloved and brings to his heart his good qualities and noble traits that inculcate love for him, his love for him multiplies and his longing for him increases and overcomes his whole heart. And when he turns away from his mention and does not bring him to mind or bring his good qualities to mind, his love for him will decrease in his heart.
>
> Nothing brings joy to the lover more than beholding his beloved, and nothing brings coolness to the heart like mentioning his good qualities and bringing him to heart. When this gains strength in the heart his tongue flows with praise and lauding of him and mention of his good qualities. The increase or decrease of that is in accordance with the increase or decrease of love in his heart. Sense perception testifies to this, as it was said:
>
> *I am astonished at the one who says 'I remembered my beloved'*
> *And do I forget, that I must remember what I forgot?*
>
> Moreover, sending prayers upon the Prophet ﷺ is a cause for his love for the servant, just as it is a cause for the one who sends prayers upon him ﷺ to increase in love toward him, so too it is a cause for his love ﷺ for the one who sends prayers upon him.
>
> It is also a mighty cause for the guidance of the servant and the spiritual life of his heart. Each time he is frequent in sending prayers upon him ﷺ and mentioning him, his love for him will overcome his heart until there no longer remains in it any opposition to anything of the Prophet's commands ﷺ or any doubts about anything he ﷺ brought. Rather, that which he ﷺ came with will be engraved in his heart and he will not cease

reading it time and time again in all of his states; and he will draw from it guidance, triumph, and all types of sciences. May Allah make us among those people, out of His bounty and largesse!

Sending prayers upon the Prophet is a means for the name of the one sending prayers to be presented to him ﷺ and it is a cause for him to be mentioned in his presence ﷺ, as was mentioned earlier: "Indeed, your prayers are presented to me," and: "Indeed, to Allah belongs caravans of Angels who convey to me the salutations of my *Umma*." It is enough honour and nobility for a servant that his name be mentioned in the presence of the Messenger of Allah ﷺ!

Sending prayers upon the Prophet ﷺ also includes remembrance of Allah, gratitude towards Him, and recognition of His favour to His servants by sending him ﷺ. The prayer of the one who sends prayers upon the Prophet ﷺ includes: remembrance of Allah, remembrance of His Messenger ﷺ, and asking Him to reward the Prophet ﷺ by sending prayers upon him and his household. The servant's prayer upon the Prophet ﷺ is his asking his Lord to praise His beloved ﷺ and increase him in honour and nobility and to exalt his mention. There is no doubt that this is a beloved act to Allah, just as it is beloved to His Messenger ﷺ, so the one who sends prayers upon him has directed his own longing, request, and invocation to that which Allah and His Messenger ﷺ love, and he has given preference to that over his own requests and needs—nay, this request is the most beloved and most preferred thing to him. So in this, he has preferred that which Allah and His Messenger ﷺ love, and preferred Allah and what He loves over all else, and rewards are commensurate with deeds; therefore, the one who prefers Allah over all else, Allah will prefer him over others. O Allah! Respond to us!

Other benefits of sending prayers upon the Prophet ﷺ are that they are a means for an expansive life and a blessed and happy existence. Abū Mūsā al-Madīnī reported from Sahl b. Sa'd ؓ who said: "Once a man came to the Messenger of Allah ﷺ and complained of poverty and a difficult life. The Messenger of Allah ﷺ said to him: 'When you enter your dwelling, send salutations whether someone is inside or not, then send salutations upon me and recite: ﴾*Say: "He is Allah, the One..."*﴿ [*Sūra al-Ikhlāṣ*] once.' The man did that and Allah bestowed so much provision upon him that it flowed to his neighbours and relatives."[123]

Al-Ḥāfiẓ al-Sakhāwī said after citing this Ḥadīth report:

> Abū 'Abdullāh al-Qasṭalānī (may Allah have mercy upon him) reported that he saw the Prophet ﷺ in his sleep and complained of poverty to him, so he ﷺ said: "Say: 'O Allah! Send prayers upon Muḥammad and upon the household of Muḥammad. O Allah! Grant us of Your lawful, pure, and blessed provision that which will safeguard our faces from ingratiating ourselves to any of Your creation. O Allah! Grant us an easy way unto it without fatigue or toil, without receiving favours from others, and without bad result. O Allah! Turn us away from the unlawful wherever it is and with whomever it is; and place a barrier between us and its people and remove their hands from us and turn their hearts away from us so that we engage in naught save that which pleases You; and we do not seek aid with Your bounty save for that which You love, O Most Merciful of those who are merciful!'"

Al-Daylamī reported in his *Musnad al-Firdaws* from 'Abdullāh b. al-'Abbās ؓ in a *marfū'* (elevated) tradition: "O Allah! I ask You, O Allah! O Compassionate O Merciful! O Refuge of those who seek refuge! O You who are the source of hope for the fearful! O You who are the Pillar for those who have no pillar! O Succour of those who have no succour! O Store-house of those who have nothing stored! O You who are a Protection for the weak!

"O Treasure of the poor! O You in whom there is tremendous hope! O You who saves those who are destroyed! O You who deliver the drowned! O Doer of good! O Beautifier! O Giver of bounties! O Possessor of largesse! O Mighty! O Compeller! O Light! Unto You prostrates the darkness of night, the light of day, the rays of the sun, the rustling of the trees, the sound of water, and the light of the moon. O Allah! You are Allah: there is no partner with You. I ask You to send prayers upon Muḥammad,

[123] See *Jalā' al-Afhām*, *al-Durr al-Manḍūd*, and *al-Qawl al-Badī'*.

Your servant and Messenger, and upon the household of Muḥammad."[124]

So if you have a need or are concerned about something, call with this supplication and then ask Allah to fulfil your needs and make your affair easy, for it is a means for having one's prayer answered. Another supplication that is likely to be answered is the following, said thrice: "O Allah! O You who bestow constant bounties upon the creation! O you whose hands are outstretched in giving! O possessor of lofty gifts! O You who forgive sins and misdeeds! Send prayers and salutations upon our Master Muḥammad, the best of creation in primordial nature, and upon his purified and pious household and companions, commensurate with the number of every blink of an eye, every breath, day and night. Remove from us every stress, concern, and tribulation. Protect us from every affliction, severity, and hardship—by the ascendant Muḥammadan lights, their Prophetic secrets, and their resplendent illumination, O Lord of creation!"

THE CONVEYANCE OF PRAYERS TO THE PROPHET ﷺ AND THEIR IMMEDIATE PRESENTATION BEFORE HIM

It is related from al-Ḥasan b. 'Alī ؓ that the Messenger of Allah ﷺ said: "Send prayers upon me wherever you are, for indeed your prayers reach me."[125] And it is related from Anas ؓ that the Messenger of Allah ﷺ said: "Whosoever sends prayers upon me, his prayers reach me; I send prayers upon him, and besides that ten good deeds are written for him."[126]

It is related from Abū Hurayra ؓ that the Messenger of Allah ﷺ said: "Do not turn your houses into graveyards and do not make my grave a festival site; and send prayers upon me, for your prayers reach me wherever you are.'[127]

[124] See al-Nabahānī, *Sa'āda al-Dārayn*.
[125] Al-Ḥāfiẓ al-Mundhirī said: "It was reported by al-Ṭabarānī in [*al-Mu'jam*] *al-Kabīr* with an authentic chain."
[126] Al-Ḥāfiẓ al-Mundhirī said: "It was reported by al-Ṭabarānī in [*al-Mu'jam*] *al-Awsaṭ* with a chain that is without problem."
[127] Reported by Abū Dāwūd in his *Sunan* collection.

Ibn Mas'ūd ؓ related that the Messenger of Allah ﷺ said: 'Verily, to Allah belong Angels that travel about the earth conveying to me the salutations of my *Umma*."

So the Prophet ﷺ receives the prayers of those who send prayers upon him, and they are conveyed to him, as was reported by Abū Dāwūd and Aḥmad from Abū Hurayra ؓ, from the Messenger of Allah ﷺ who said: "There is no one who sends salutations upon me except that Allah is returning my soul to me so that I can respond to the salutations and say: 'And salutations be upon you!'"[128] So honour and do good by the one who sends prayers and salutations upon the Prophet ﷺ because the Prophet ﷺ returns salutations upon him.

All of this proves that he ﷺ is alive in his noble grave with a life that is more complete and more tremendous than the life of this lower world. Imām al-Bayhaqī compiled a complete volume on the life of the Prophets in their graves and he established this point with several Ḥadīth reports. Of these reports is the one narrated by Muslim, that the Prophet ﷺ said: "I passed by Mūsā on the night of the ascension and he was atop a red hill, praying in his grave." There is also the Ḥadīth report concerning his gathering with the Prophets on the night of the miraculous journey, and his statement ﷺ: "So the time for prayer came and I led them." Also, there is the Ḥadīth: "The Prophets are alive in their graves, offering prayer."

Al-Dārimī reported in his *Musnad* [*Sunan*] that during the days of the drought [in Medina], neither the call to prayer [*adhān*] nor the *iqāma* (second call to prayer) was called in the Prophet's Mosque ﷺ. Sa'īd b. al-Musayyib remained in the Mosque for that time and was unable to determine the time of the prayers except by the humming sound he heard emanating from the grave of the Prophet ﷺ. This story was narrated by others besides al-Dārimī and with multiple chains of transmission, they include Abū

[128] The erudite Ibn 'Allān quoted al-Suyūṭī who said: "The wording of Abū Dāwūd reads: 'Allah returns my soul to me,' and the wording of al-Bayhaqī and Aḥmad reads: 'Allah returns my soul to me'—with a *hamza* instead of an *'ayn* [i.e., *'alayya* instead of *ilayya*, though lost in translation]—and that is more subtle and appropriate." Al-Ḥāfiẓ al-Sakhāwī said: "This was reported by al-Ṭabarānī and al-Bayhaqī with an authentic chain; indeed, al-Nawawī declared it rigorously authentic."

Nu'aym in *al-Dalā'il*, Ibn Sa'd in *al-Ṭabaqāt*, and al-Wazīr b. Bakkār in *Akhbār al-Madīna*.

Abū Ya'lā reported from Abū Hurayra ؓ who said: "By Him in whose Hand is my soul, certainly 'Īsā b. Maryam shall descend and if he was to stand at my grave and call out to me saying 'O Muḥammad' I would certainly respond to him." See *Zawā'id al-Musnad* [of 'Abdullāh b. Aḥmad] and other collections.

It was also related from Abū Hurayra ؓ that the Messenger of Allah ﷺ said: "Whosoever sends prayers upon me at my grave I shall hear him, and whosoever sends prayers upon me from afar it shall be conveyed to me.'" This was reported by al-Bayhaqī (as found in *al-Fatḥ*), and was reported by Abū al-Shaykh in his book *al-Ṣalāt 'alā al-Nabī* ﷺ (*Sending Prayers upon the Prophet* ﷺ) with the wording: "Whosoever sends prayers upon me from afar I am informed of him."

Regarding the aforementioned Ḥadīth from Abū Hurayra ؓ: "There is no one who sends salutations upon me except that Allah returns my soul to me so that I can respond to the salutations, saying: 'And salutations be upon you,'" al-Subkī said:

> His noble soul ﷺ is occupied with witnessing the Divine presence and the Higher Assembly above this lower world. This is because his last words ﷺ were: "O Allah! The Higher Assembly!" So when salutations are sent upon him ﷺ, his noble soul directs itself towards this lower world to receive the salutations of the one who greets him, and he returns it. That in no way entails that it takes up time because of the constant prayers and salutations upon him around the world. That is because the matters of the Hereafter are not comprehended via the rational faculty. That is to say, the rational faculty is limited to the lower world. ...And the states of the intermediate realm [*barzakh*] more closely resemble the states of the Hereafter...

Of course, the Prophet ﷺ turning to those who send prayers and salutations upon him does not distract him from dedicating himself to the Lord of Might and from being engulfed in witnessing the Divine presence. The Higher Assembly is not analogous to the lower assembly. Allah, the Exalted, informed us

that the Bearers of the Throne and those surrounding it in the Higher Assembly are engulfed in the glorification and praise of Allah even though they too seek forgiveness for the believing, penitent servants who hold fast to Allah's Sacred Law. The Most High said: ﴾*Those who bear the Throne and those around it: they glorify the praises of their Lord and believe in Him and seek forgiveness for those who believe.*﴿ So the Higher Assembly's seeking of forgiveness, and their prayers for those who repent and turn in penitence through the passing of time, does not distract them from being completely engulfed in glorifying and exalting Allah and receiving commands from Him and carrying them out. That presence is extremely vast and that life is far greater.

Our Master Jibrīl (prayers and salutations be upon him and our Prophet) was not preoccupied from Allah, the Exalted, and receiving His commands, glorifying Him, and being engulfed in Allah's Divine presence when he received the revelations from the Lord of Might and conveyed them to Allah's Prophets. And our Master 'Azrā'īl (prayers and salutations be upon him and our Prophet) is not preoccupied from Allah, the Exalted, and receiving His commands and being engulfed in Allah's Divine presence when he seizes the souls of the dead from north, south, east, and west. The same is said regarding our Masters Isrāfīl and Mīkā'īl (prayers and salutations be upon them and our Prophet). They are not preoccupied from their Lord when they carry out their duties. We explained this in our book *al-Īmān bil-Malā'ika* (*Faith in the Angels...*) so refer to it.

The best and noblest of Allah's creation and the most precious to Him, our Master Muḥammad ﷺ, called upon his Lord, saying: "O Allah! The Higher Assembly," and Allah granted him such perfect strength, complete readiness, succour, and support, the extent of which is unknown to all but Allah, the Exalted.

Imām al-Bayhaqī (may Allah reward him with good) responded, saying that the meaning of the soul's return to him ﷺ is that it was returned to him after he was buried ﷺ in order to respond to those who send him salutations, and that it remains in his body ﷺ, and thus he constantly responds to the salutations of the Muslims.[129]

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[129] See *al-Durr al-Manḍūd* and Ibn 'Allān's commentary on *al-Adhkār*.

Some scholars said: "The return of his noble soul ﷺ means being free of any other activities and being occupied in the life of the intermediate realm by looking at the deeds of his *Umma*, seeking forgiveness for their sins, and supplicating for the removal of difficulties from them." This is mentioned in the Ḥadīth reported by al-Bazzār and others with an authentic chain from Ibn Mas'ūd ﷺ, that the Prophet ﷺ said: "My life is better for you and my death is better for you: you bring up new matters and new matters are brought up for you. Your actions will be shown to me; if I see goodness I shall praise Allah and if I see evil I shall ask forgiveness of Him for you."

Ibn 'Allān (may Allah have mercy upon him) said in his commentary upon *al-Adhkār*:

> That (i.e., the question regarding the Ḥadīth "Allah returns my soul to me") was answered with some other answers mentioned in a separate volume of al-Ḥāfiẓ al-Suyūṭī, who preferred the answer that his statement ﷺ "Allah returns my soul to me" is a circumstantial sentence. The principle in Arabic is that if the circumstantial sentence is with a past tense verb it is estimated to contain an elided *qad* (certainly/already), such as Allah's statement: ﴾*Or they come to you, their breasts are constricted*﴿ i.e., their breasts *were* constricted.
>
> Al-Bayhaqī reported a Ḥadīth in *Ḥayāt al-Anbiyā'* with the wording: "Allah has returned to me my soul." So the past tense verb precedes the salutations sent by everyone... So the meaning of the Ḥadīth is: "There is no one who sends prayers upon me except that Allah has *already* returned to me my soul so I can respond to him."
>
> Al-Ḥāfiẓ al-Suyūṭī said: "The reason for the confusion here is because of the idea that the sentence 'Allah returns my soul to me' is in the future tense..."
>
> This is found in the second response in the answers of al-Ḥāfiẓ al-Suyūṭī in his *al-Ḥāwī*. Al-Suyūṭī then said: "Answer four: And this is very strong: the return of his soul to him does not mean its return afterwards is separation from the body; rather, it means that the Prophet ﷺ is busy in the intermediate realm with the states of the Angelic world and engulfed in the witnessing of his Lord—as he was in the life of the world when he received revelation, and at other times. So his coming out of that witnessing and that engulfment was expressed as 'the return of his soul.'
>
> ...This is akin to the statement of the scholars regarding the words mentioned in some of the Ḥadīth narrations on the miraculous night journey: 'So I had awoken at the Sacred Mosque.' This does not mean wakefulness after sleep; the miraculous night journey was not a dream. What it means is returning aware from the marvellous Angelic world... As far as I see it, this is the strongest answer to the word 'return.' Previously I gave preference to the second answer but this answer gained strength in my eyes."

Were it not for the fact that the prayers and salutations sent upon the Prophet reach him ﷺ, we would not have been commanded to say in the testification of the prayer: "Salutations upon you O Prophet, and the mercy and blessings of Allah"—we directly address him ﷺ. Allah, the Exalted, could unveil to whom He wills, allowing him to hear the Prophet's response to his salutations, just as it was unveiled to Sa'īd b. al-Musayyib who heard the call to prayer and the times of the prayers.

Ibrāhīm b. Shaybān said: "One day I went to the noble grave and sent salutations upon the Messenger of Allah ﷺ, then I heard him from within the grave saying: 'And salutations upon you!'"

Ibn Abī al-Dunyā and al-Bayhaqī reported in *Ḥayāt al-Anbiyā'* and *al-Shu'ab* respectively, from Sulaymān b. Suḥaym who said: "I saw the Prophet ﷺ in a dream and I said: 'O Messenger of Allah! Do you sense the salutations of those who come to you to and greet you?' He replied: 'Yes. And I respond to them.'"

This was mentioned by al-Sakhāwī in *al-Qawl al-Badī'*. He said: "Abū 'Abdullāh b. al-Nu'mān related that he heard 'Abd al-Raḥīm b. 'Abd al-Raḥmān b. Aḥmad say: 'I felt pain in my hand due to falling down while in the public bath, and my hand swelled up and I spent the night in pain. As I was sleeping I saw the Prophet ﷺ in my dream and said: "O Messenger of Allah (as if to complain of my pain)!" He ﷺ said: "You were late on account of sending prayers upon me, O my son!" Due to his blessings ﷺ, when I awoke, both the pain and the swelling went away.'"

'Abd al-Razzāq reported from Mujāhid ﷺ who said: "The Messenger of Allah ﷺ said: 'Indeed, all of you are presented to me with your names and titles; so send goodly prayers upon me.'" This is found in *al-Durr al-Manthūr*.

May Allah support the one who said:

I came to you as a visitor and I hoped
That the iris of my eyes beholds
Why should I not travel arduous distances
To a grave in which is found the Messenger of Allah?

One of them said:

O swift traveller to Ṭayba!
Carrying longing that I'm unable to bear
Carry—may Allah look after you—a greeting on my behalf
And convey my greetings to the soul that in Ṭayba dwells
Stand at the grave in the Rawḍa
That is to the right of the one sending prayers
Stand with reverence and humility at the site of revelation
And lower your voice there and listen to what is recited
Call out: Peace of Allah, O grave of Aḥmad!
Upon the body that has not and will not ever be consumed
You see me beholding you while I stand before the grave
A servant with no master besides you calls out to you
You hear my prayers from close
Just as prayers are conveyed to you from afar
I call upon you, O Best of creation
By whom Allah sealed the Prophets and Messengers
The Prophet of guidance: were it not for you
I would not know guidance;
And were it not for you
The lawful and unlawful I would not know
By Allah! Were it not for you
That which exists would not be
And the Merciful would not have created a part or a whole!

Ibn Ḥajar al-Haytamī said:

> It once occurred with the Sayyid, Nūr al-Dīn b. 'Afīf al-Anjī, that he heard the response to his salutations from inside the noble grave, saying: "And salutations upon you

> dear son!" And 'Abd al-Raḥmān al-Sulamī reported from Abū al-Khayr al-Aqṭa' that he did not eat for five days (i.e., he did not find any food), so he went to the noble grave (may salutations and prayers be upon its dweller) and complained of his situation. Then he lowered his head and slept behind the *minbar*, when suddenly, he beheld the Prophet ﷺ with Abū Bakr to his right, 'Umar to his left, and 'Alī in front of him. He said: "So 'Alī (may Allah ennoble his countenance) shook me awake and said: 'Stand up. The Prophet ﷺ has arrived.' So I stood up in front of him, kissed him between his eyes and he handed me a piece of bread and I ate half of it. When I awoke I found the second half with me."[130]
>
> And it once occurred with al-Ḥāfiẓ Abū Bakr the *Musnid* of Esfahan, al-Ḥāfiẓ al-Ṭabarānī, and al-Ḥāfiẓ Abū al-Shaykh that they fell into dire straits. The first of them went to the noble grave and complained of hunger. Al-Ṭabarānī said to him: "Sit down, for it is either provision or death that awaits us." Not long after that one of the noble scions of the Prophetic household [*āl al-bayt*] came to them a large quantity of food and informed them that he saw the Prophet ﷺ and was ordered to bring them something.

O Allah! O Master! Grant the Prophet's heart ﷺ kind feelings towards us wherever we are and however we are!

Al-Ḥāfiẓ Ibn Kathīr mentioned in his exegesis:

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[130] This illustrates the Divine honour shown towards the guests of our Master the Messenger of Allah ﷺ. It is not fitting for one who is of sick or weak of heart to doubt this, for the outward inimitable miracles of the Prophet ﷺ connected to food and drink are abundant, and the saintly miracles of his followers ﷺ and beloveds are well-known. This is similar to the honour Allah bestowed upon our master Umm Ayman al-Ḥabashiyya ﷺ when a bucket of cold water was lowered to her from the heavens as she was on her migratory journey to Medina the Illuminated in a state of ritual fasting on a hot day, when she was without food or drink.

A group among them, such as Shaykh Abū Manṣūr al-Ṣabbāgh in his book *al-Shāmil*, has mentioned the famous story from al-'Utbī: "I was sitting by the grave of the Prophet ﷺ when a Bedouin Arab came and said: 'Salutations upon you, O Messenger of Allah ﷺ! I have heard that Allah said: ﴾*If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.*﴿ [Sūra al-Nisā' 4:64]. So I have come to you asking forgiveness for my sin, seeking your intercession with my Lord.' Then he began to recite poetry:

O best of those whose bones are buried in the deep earth,
And from whose fragrance the depth
And the height have become sweet,
May I be the ransom for a grave which thou inhabit,
And in which are found purity, bounty and munificence!

"Then he left, and I went to sleep and saw the Prophet ﷺ in my dream. He said to me: 'O 'Utbī! Run after the Bedouin and give him glad tidings that Allah has forgiven him.'"

The erudite al-Qurṭubī said in his exegesis:

Abū Ṣāliḥ narrated from 'Alī (may Allah ennoble his countenance) who said: "A Bedouin came three days after we had buried the Messenger of Allah ﷺ. He threw himself upon the grave of the Messenger ﷺ, scattered its dust upon his head and said: 'O Messenger of Allah! You have spoken and we listened to your words. You gain understanding from Allah and we gained understanding from you. From what Allah revealed to you is: ﴾*If they had only, when they were unjust to themselves...*﴿ I have wronged myself and I come to you in order that you seek forgiveness for me.' The Bedouin was called out from the grave: 'You have been forgiven.'"

A similar report is found with Ibn Bashkuwāl from the Ḥadīth of Muḥammad b. Ḥarb al-Bāhilī who said: "I entered Medina and went to the grave of the Prophet ﷺ when suddenly there

appeared a Bedouin Arab who hobbled and tied up his camel, went to the grave, gave a goodly salutation, called with a beautiful supplication, and then said: 'May my mother and father be sacrificed for you, O Messenger of Allah! Indeed, Allah, the Exalted, has chosen you with His revelation, sent down to you His Book, and gathered for you within it the knowledge of the first and the last. He said in His Book—and His words are true: ﴾*If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.*﴿ So I come to you, admitting my sins, seeking intercession by you unto my Lord—and that is what He promised you.' Then he turned to the noble grave and read the two aforementioned lines of poetry, adding a third line in the middle:

O best of those whose bones are buried in the deep earth,
And from whose fragrance the depth,
and the height have become sweet
You are the Prophet whose intercession is hoped for
At the Traverse when the feet slip

"Then he mounted his animal." Al-Ḥāfiẓ al-Sakhāwī said: "A similar report was found in al-Bayhaqī's *Shu'ab al-Imān*."

It was reported that Ḥātim al-Aṣam (who was one of the noblest of the ascetic and Gnostic Shaykhs) stood in front of the noble grave and said: "O Lord! Indeed, we have visited the grave of Your Prophet and beloved ﷺ, so do not turn us away bereft." A call cried out to him, saying: "We have not allowed you to visit the grave of Our beloved except that we have accepted you; go back, you and the visitors with you, having been forgiven!"

THE ANGELS SURROUND THE NOBLE GRAVE AND SEND PRAYERS UPON THE PROPHET ﷺ

Imām al-Dārimī said in his *Sunan* collection: "*Chapter: Of the things by which Allah has honoured His Prophet ﷺ after his passing.*" Then he narrated a report with his chain to Nubayh b. Wahb that Ka'b went to see 'Ā'isha ؓ and they mentioned the Messenger of

Allah ﷻ, to which Ka'b said: "There is not a day that rises save that seventy thousand Angels descend, surrounding the grave of the Prophet ﷺ, rubbing it with their wings and sending prayers upon the Messenger of Allah ﷺ. When the evening arrives they ascend and a similar group of Angels descend to do the same—and this will continue until the earth is cleft open for him and he comes out with a group of seventy thousand Angels carrying him in a procession (and in another narration: exalting him)."[131]

Consider this Ḥadīth very well, dear believer! The noble Angels عليهم السلام descend from the heavens to the noble grave in order to seek blessings from it, rub it with their wings, and send prayers upon the noble Prophet ﷺ.

When our Master 'Īsā b. Maryam عليه السلام Descends He will Take Honour in Visiting the Messenger of Allah ﷺ, Sending Salutations upon Him, and Being Buried in the Blessed and Noble Chamber

Al-Ḥākim reported (and authenticated) from Abū Hurayra رضي الله عنه who said: "The Messenger of Allah ﷺ said: ''Īsā b. Maryam shall most certainly descend as a just ruler and Imām; he will travel in multiple groups in *Ḥajj* and *'Umra*; and he shall come to my grave and send salutations upon me and I shall respond to him.'" This was also narrated by Abū Ya'lā and al-Daylamī.

It is known with certain knowledge that our Master 'Īsā b. Maryam عليه السلام will descend during the last days, and this is established in Qur'ānic verses and mass-transmitted Prophetic Ḥadīth reports, and is agreed upon by consensus.

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[131] This was reported by Ismā'īl al-Qāḍī in his book *The Virtues of Sending Prayers upon the Prophet* ﷺ. Ibn al-Qayyim mentioned it in *Jalā' al-Afhām* from Ismā'īl al-Qāḍī, citing his chain with acceptance and without weakening it, because all of the men in the chain are reliable. Al-Ḥāfiẓ al-Sakhāwī said in *al-Qawl al-Badī'*: "This was reported by Ismā'īl al-Qāḍī, Ibn Bashkuwāl, al-Bayhaqī in *al-Shu'ab*, al-Dārimī in his chapter '*Of the Things by which Allah has Honoured His Prophet* ﷺ *after His Passing*' and Ibn Mubārak in his *Raqā'iq*." All of these chains are enough to show the strength of this Ḥadīth.

'Īsā b. Maryam the Messenger of Allah (may prayers and salutations be upon him and our Prophet) will undertake a journey and visit the noble grave and send salutations to our Master Muḥammad ﷺ the Seal of the Prophets and Messengers. And when he descends during the last days, all of his statements and actions and rulings will be according to the Muḥammadan Sacred Law. After his time comes he will die in Medina the Illuminated and shall be buried in the confines of the purified Prophetic chamber. This was reported by al-Tirmidhī from 'Abdullāh b. Salām رضي الله عنه who said: "Written within the Torah is the description of Muḥammad ﷺ and therein it is mentioned that 'Īsā b. Maryam عليه السلام shall be buried with him." The biographers quoted Sa'īd b. al-Musayyib saying: "Remaining within the house is a grave space in which 'Īsā b. Maryam عليه السلام shall be buried, and his grave will be the fourth." (*Al-Mawāhib*)

Of the Angels that are Entrusted with the Children of Ādam عليه السلام are Those Whose Job it is to Write Down the Prayers Sent upon the Prophet ﷺ

Imām Abū Ja'far b. Jarīr (may Allah have mercy upon him) reported with his chain from Kināna al-'Adawī, who said: "'Uthmān b. 'Affān رضي الله عنه went to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! Inform me about the servant and how many Angels are with him.' He ﷺ said: 'There is an Angel on your right for your good deeds and he is in charge over the one on your left; so when you do a good deed it is written ten times over; and when you do a misdeed the one to the left says to the one on the right: "Shall I write it?" The other Angel says: "No. Perhaps he will seek forgiveness and repent."

"'So the Angel [on the left] seeks his permission three times and after the third time the Angel on the right says: "Write it! May Allah relieve us of him! What a bad companion! How little is his vigilance and shyness of Allah." Allah says: ﴾*He utters not a word save that with him is Raqīb and 'Atīd.*﴿ And there are two Angels before you and behind you. Allah says: ﴾*For him there are successive [Angels] before him and behind him protecting him by the decree of Allah.*﴿

"'There is also an Angel that grasps your forelock: when you humble for the sake of Allah he raises you and when you are arrogant against Allah he lowers you. And there are two Angels upon your lips: they do not record anything from you save the prayers sent upon Muḥammad. And there is an Angel entrusted to your mouth: he guards you lest something harmful enters it during sleep. And there are two Angels entrusted to your eyes (protecting him from all that would harm his eyes, with Allah's permission). These are ten Angels that are with every human: the Angels of night descend upon the Angels of the day because the Angels of the night are different from the Angels of the day–therefore that makes twenty Angels with every human.'"

May Allah have mercy upon the one who said:

A beloved has journeyed to Ṭayba between its domes
A beloved who is a medicine for the hearts, a doctor
If we seek not treatment in Ṭayba with the goodly one
Whose goodness spread the world across,
then from where do we seek treatment?

And may Allah support the one who said:

Unto you the caravans journey, and if not
Then the speaker is lying
My way is love of the abodes for the sake of their inhabitants
And the people have multiple ways of showing their love

The Recommendation to Send Frequent Prayers upon the Prophet ﷺ when Visiting Him

It is related from Abū Hurayra ﷺ that the Messenger of Allah ﷺ said: "Whosoever sends prayers upon me at my grave I shall hear him, and whosoever sends prayers upon me from afar I am made to know him.'" Al-Ḥāfiẓ al-Sakhāwī said:

> This was reported by Abū al-Shaykh from Abū Ṣāliḥ from Abū Hurayra, and from the route of al-Daylamī. Ibn al-Qayyim said: "It is *gharīb* (rare)." I say: Its chain is fair, as indicated by our Shaykh [Ibn Ḥajar]...

> And it is found with Ibn Abī Shayba and al-Taymī in his *al-Targhīb*, and al-Bayhaqī in *Ḥayāt al-Anbiyā'* in summarized form. It reads: "Whosoever sends prayers upon me at my grave I shall hear him and whosoever sends prayers upon me from afar it reaches me." He [al-Bayhaqī] cited it in *al-Shu'ab* with the wording: "There is no servant who sends salutations upon me at my grave except that Allah entrusts an Angel to convey it to me."

For this reason the Companions ﷺ would send abundant prayers upon the Prophet ﷺ at his noble grave. Of them was 'Abdullāh b. 'Umar ﷺ. 'Abdullāh b. Dīnār said: "I saw Ibn 'Umar standing at the grave of the Prophet ﷺ sending prayers and salutations upon him and supplicating for Abū Bakr and 'Umar."

Al-Ḥāfiẓ al-Sakhāwī said:

> This was reported by Ismā'īl al-Qāḍī and others from the route of Mālik. And in a wording found with Ismā'īl it reads: "When Ibn 'Umar would return from travel he would enter the Mosque and say: 'Salutations upon you, O Messenger of Allah! Salutations upon you, O Abū Bakr! Salutations upon you, O father!' Then he would offer two units of prayer." And in another wording it states that when Ibn 'Umar would return from a journey he would offer two units of prayer in the Mosque and then go the grave of the Prophet ﷺ, place his right hand upon the grave, face opposite the direction of the *qibla*, send salutations upon the Prophet ﷺ and then send salutations upon Abū Bakr and 'Umar ﷺ. And there is another wording found with Mālik that reads: "When Ibn 'Umar would intend to go on a journey or when he would return from one, he would go to the grave of the Prophet ﷺ and send prayers upon him, supplicate, and then depart."
>
> ...And Ibn Abī al-Dunyā reported from the route of al-Bayhaqī in *al-Shu'ab* from the Ḥadīth of 'Abdullāh b. Munīf b. 'Abdullāh b. Abī Umāma from his father who said: "I saw Anas b. Mālik, the servant of the Messenger of Allah ﷺ, go to the Prophet's grave ﷺ, standing and raising his hands until I thought that it was a prayer. Then he sent salutations upon the Prophet ﷺ and departed."

> ...And from Yazīd b. Abī Sa'īd al-Madanī who said: "When I bid farewell to 'Umar b. 'Abd al-'Azīz he said to me: 'I need a favour from you.' I said: 'O leader of the believers! How could you need a favour from me?' He said: 'I aver that when you arrive in Medina you shall see the grave of the Prophet ﷺ, so convey to him my greetings.'" This was reported by Ibn Abī al-Dunyā, and from the route of al-Bayhaqī in *al-Shu'ab*.
>
> ...And al-Bayhaqī reported in *al-Shu'ab* from Ḥātim b. Wardān who said: "'Umar b. 'Abd al-'Azīz used to send letters from the Levant to Medina asking others to convey his greetings to the Prophet ﷺ..."

Ibn 'Asākir reported in his biography of Bilāl ؓ [in his book *Tārīkh Dimashq*] with two chains, and Shaykh al-Islām Majd al-Dīn al-Fayrūzābādī reported in *al-Ṣilāt wal-Bishr* with his chain from Umm al-Dardā' ؓ who said: "When 'Umar b. al-Khaṭṭāb ؓ journeyed to al-Jābiya after the conquest of Jerusalem, Bilāl asked his permission to remain in the Levant, which he permitted him. Bilāl said: 'And permission for my brother Abū Ruwayḥa, in whose brotherhood the Messenger of Allah tied me.' Soon thereafter Bilāl saw the Prophet ﷺ in a dream and he ﷺ said to him: 'What is this coarseness, Bilāl? Has not the time come for you to go and visit me?' So Bilāl became saddened and fell into a state of fear and trepidation, and so he mounted a riding animal and set out for Medina. As he went to the grave of the Prophet ﷺ he began to weep and smear the tears on his face.

"Then he faced al-Ḥasan and al-Ḥusayn and embraced them and kissed them. They said: 'O Bilāl! We desire to hear your call to prayer that you used to call for the Messenger of Allah ﷺ in the Mosque.' So Bilāl ascended the roof of the Mosque and stood at the place where he used to stand. When he called out '*Allāhu Akbar, Allāhu Akbar*' Medina was shaken. When he called out '*Ashhadu an lā ilāha illā Allāh*' the shaking increased. When he called out '*Ashhadu anna Muḥammadan Rasūlullāh*' the elderly women came out from their private quarters and said: 'The Messenger of Allah ﷺ has been resurrected!' There was no day after the Messenger of Allah passed ﷺ in which there were more crying men and women than that day." This story was mentioned in many books of history and biography.

THE FINE ETIQUETTES OBSERVED BY THE *SALAF* WITH THE MESSENGER OF ALLAH ﷺ

Qāḍī 'Iyāḍ (may Allah have mercy upon him) said:

> You should know that his sanctity ﷺ and the respect and exaltation due to him ﷺ after his passing is necessary just as it was during his life in the world. That is because he remains as the Prophet and Messenger of Allah ﷺ. This respect and exaltation is to be shown when he ﷺ is mentioned, when his Ḥadīth and Sunna are mentioned, when his name and life are heard, and when interacting with his family and progeny, and his family and Companions should be exalted.
>
> Abū Ibrāhīm al-Tujībī said: "It is obligatory upon every believer that when he mentions him ﷺ or when he is mentioned in his presence that he humbles and lowers himself and maintains a respectful and dignified composure. He should feel awe and reverence towards him ﷺ as he would feel if he was in his direct presence in front of him. That is, as if he ﷺ were there in his gathering; he should behave as such and take notice of it as if he ﷺ were there. And he should observe the proper etiquette that Allah has taught us. Allah, the Exalted, said: ﴾*Do not make your calling out to the Messenger like your calling out to each other.*﴿ And He said: ﴾*And we exalted your mention.*﴿" And this was the way of our pious predecessors and our Imāms of old.

Then Qāḍī 'Iyāḍ reported with a rigorously authentic chain from Ḥumayd, one of the narrators used by Imām Mālik, who said: "The leader of the believers, Abū Ja'far (better known as al-Manṣūr), once debated Mālik in the Mosque and raised his voice. Imām Mālik said to him: 'O leader of the believers! Do not raise your voice in this Mosque; Allah reprimanded a people, saying: ﴾*Do not raise your voices above the voice of the Messenger*﴿; and He praised a people, saying: ﴾*Indeed, those who lower their voices in front of Allah's Messenger: they are the ones whose hearts Allah has tested for piety*﴿; and He rebuked a people, saying: ﴾*Indeed, those who call out to you from behind the apartments, most of them do not understand.*﴿

And indeed, his sanctity ﷺ in death is as his sanctity in life.' Abū Ja'far then humbled himself to Imām Mālik's words and said: 'O Abū 'Abdullāh! Should I face the *qibla* when I supplicate or should I face the Messenger of Allah ﷺ?' Mālik replied: 'And why would you turn your face from the one who is your means and the means of your father Ādam ﷺ unto Allah Most High on the Day of Resurrection? Rather, you should face him and seek intercession through him unto Allah, for Allah, the Exalted, has said: ﴾*And if only they had, after wronging themselves, went to you and sought Allah's forgiveness and the Messenger sought forgiveness for them, they would have found Allah Ever turning to them in repentance, Merciful.*﴿'"

The erudite al-Khafājī (may Allah have mercy upon him) said regarding the meaning of Mālik's statement: "...He who is your means and the means of your father Ādam ﷺ unto Allah Most High on the Day of Resurrection...":

> In other words, he ﷺ is the intercessor whose intercession is accepted; the one who is taken as an intermediary unto Allah, the Exalted, on the Day of Resurrection. This is an allusion to the Ḥadīth of the major intercession and the reports that state that if a supplicant says: "O Allah! I seek intercession unto you by Your Prophet; O Prophet of mercy! Intercede with me unto your Lord"—then his supplication will be answered, alluding to the Ḥadīth of the blind man reported from 'Uthmān b. Abī Ḥunayf in the *Sunan* collections.
>
> ...Regarding his statement: "...And the means of your father Ādam ﷺ...," it has been said that was when Ādam ﷺ ate from the tree and regretted and said: "O Lord! I ask You by the right of Muḥammad that You forgive me." Allah said to him: "How do you know Muḥammad?" Ādam replied: "Because I saw written on the upper reaches of the Throne: '*There is no god but Allah, Muḥammad is the Messenger of Allah*,' so I knew that You did not ascribe to Yourself save the most beloved of creation to You." The Glorified said: "You have spoken the truth, O Ādam! He is the most beloved of creation to me. Were it not for him I would not have created you." This Ḥadīth is rigorously authentic and reported by al-Ḥākim.

Al-Qāḍī 'Iyāḍ said:

> Mālik was asked about the noble Follower and Imām of the jurists and Ḥadīth scholars, Ayyūb al-Sakhtiyānī, who narrated from Mālik and Sufyān al-Thawrī and others. He said: "I have not narrated to you from anyone save that Ayyūb is the better of the two. Ayyūb performed two pilgrimages and I watched him closely. I heard nothing from him except that when he would mention the Prophet ﷺ he would cry so much that I would feel pity for him. After I saw from him what I saw and his magnification of the Prophet ﷺ I wrote Ḥadīth from him and narrated from him."
>
> Muṣ'ab b. 'Abdullāh al-Ḥāfiẓ, one of Mālik's narrators and used by the two Shaykhs [al-Bukhārī and Muslim] and others, said: "When the Prophet ﷺ was mentioned in the presence of Mālik his complexion would change and he would lean forward, so much so that it became difficult upon those in the gathering. When he was asked as to the cause for that, he said: 'If only you had seen what I have seen you would not blame me for what you see.' In other words, if you knew what I knew of the lofty rank of the Prophet ﷺ and his beautiful stature, or if you witnessed what I witnessed of his immense beauty and nobility and awe inspiring station, you would not blame me for my changed state and complexion."
>
> He [Imām Mālik] said: "I used to see Muḥammad b. al-Munkadir (the Ḥadīth master who was a narrator in the six collections: a noble Follower)—and he was the master of the reciters. Rarely did we ask him about a Ḥadīth except that he would cry until we felt pity for him."
>
> He also said: "I used to see Ja'far b. Muḥammad al-Ṣādiq and he was given to much playfulness and smiling; however, when the Prophet ﷺ was mentioned in his presence his complexion would change. Never did I see him narrate a Ḥadīth from the Messenger of Allah ﷺ except that he maintained a state of ritual purity." In other words, he would maintain a state of ritual ablution out of his exaltation of his Ḥadīth reports ﷺ.

Mālik also said: "I went to him many times and on numerous occasions; never did I see him except that he was upon three traits: he was praying, remaining silent, or he was reciting the Qur'ān; he did not speak of that which did not concern him. He ؓ was from the scholars and devout worshippers who feared Allah, the Exalted."

Mālik said: "'Abd al-Raḥmān b. al-Qāsim (the son of Muḥammad, the son of Abū Bakr al-Ṣiddīq ؓ) was one of the jurists of Medina; he used to mention the Prophet ﷺ and when you would look at him it was as if the blood had drained from his face. His tongue would become dry out of awe of the Messenger of Allah ﷺ."

Mālik said: "I used to go to 'Āmir b. 'Abdullāh b. al-Zubayr and when the Prophet ﷺ was mentioned in his presence he would cry until no more tears remained in his eyes." "And I saw al-Zuhrī; when the Prophet ﷺ was mentioned in his presence it would be as if he did not know you and that you did not know him."

He said: "I used to go to Ṣafwān b. Sulaym (a devout worshipper who is reported to have not placed his side on the earth for forty years) and when the Prophet ﷺ was mentioned in his presence he would cry until the people would get up and leave him."

And it is reported from Qatāda ؓ that when he would hear the Ḥadīth reports he would be overcome with anxiety and constriction. And when many people came around Mālik (to hear Ḥadīth reports) it was said to him: "Why don't you take an announcer to enable all to hear?" He replied: "*(O you who believe! Do not raise your voices above the voice of the Prophet)*; his sanctity in life and death is equal."

Ibn Sīrīn (may Allah have mercy upon him) would occasionally laugh, but when the Ḥadīth reports of the Prophet ﷺ were mentioned in his presence he would become subdued.

When Ḥadīth reports were read in the presence of 'Abd al-Raḥmān b. Mahdī he would order them [the students] to be silent and say: *(Do not raise your voices above the voice of the Prophet)*—interpreting the verse so as to include his talk along

with his voice, making it inclusive of both. So in other words, do not raise your voices above the voice of the one who narrates his Ḥadīth ﷺ.

The interpretation of this is that it is obligatory upon him to lower his voice during the reading of Ḥadīth reports just as it is obligatory upon him when hearing his statements ﷺ. The erudite al-Khafājī said in his commentary on the *Shifā* [of Qāḍī 'Iyāḍ]:

> If you retort: "The report from Imām Mālik in which he was displeased with having an announcer in his gathering contradicts another report from him in which he had an announcer who would convey things to the people on his behalf," I reply: His situation in the first report was before there were a large number of people and they were able to hear his words without needing someone to convey them; afterwards, many people came around him and he saw that taking an announcer was inevitable, so he took one out of necessity.
>
> Al-Dārimī reported in his *Sunan* from 'Amr b. Maymūn who said: "Never would a Thursday evening pass by me save that 'Abdullāh b. Mas'ūd would come. Never did I hear him say: 'The Messenger of Allah ﷺ said...' before one evening when he said: 'The Messenger of Allah ﷺ said...' and his eyes welled with tears, his jugular vein swelled up, and his buttons became unfastened, or its like."
>
> Al-Dārimī also reported from al-Sha'bī and Ibn Sīrīn that when Ibn Mas'ūd would narrate about the days of the Messenger of Allah ﷺ his complexion (that is, his facial expression) would change. He [al-Sha'bī or Ibn Sīrīn] said: "Like this and similar, like this and similar." He also reported from 'Alqama who said: "'Abdullāh b. Mas'ūd said: 'The Messenger of Allah ﷺ said...' then he would tremble. Like that or above that."
>
> Imām Mālik ؓ said: "A man went to Ibn al-Musayyib and asked him about a Ḥadīth while the latter was reclining. Then he sat upright and narrated to him. The man asked him: 'I wish you wouldn't tire yourself (by sitting upright).' Ibn al-Musayyib said: 'I dislike that I should narrate to you from the Messenger of Allah ﷺ while reclining.'"

'Abdullāh b. Mubārak said: "I was once with Mālik when he was narrating Ḥadīth and he was stung by a scorpion sixteen times and his complexion changed and his face yellowed; but he did not stop narrating the Ḥadīth reports of the Messenger of Allah ﷺ. When he finished the gathering and the people left, I said to him: 'O Abū 'Abdullāh! Today I saw from you a most amazing thing!' He said: 'Yes. I was stung sixteen times by a scorpion while I was patient with all of that. I only remained patient out of reverence for the Ḥadīth of Allah's Messenger ﷺ.'"

Ibn Mahdī said: "One day I walked with Mālik to the market and I asked him about a Ḥadīth, and he rebuked me, saying: 'I thought you to be nobler than to ask me about a Ḥadīth of Allah's Messenger ﷺ while we walk.'"

Muṭarrif b. 'Abdullāh said: "When the people would go to Mālik (standing at his door), a bondswoman would come out and say to them: 'The Shaykh asks if you want the narration of Ḥadīth or issues of jurisprudence?' If they said they wanted issues of jurisprudence he would come out to them (i.e., as he was), and if they said that they wanted Ḥadīth narrations he would go to his wash-area and bathe (or perform a complete ritual ablution—as is mentioned in another narration), apply scent, wear new clothes, wear his Persian shawl (and it was said to be green), place his over-garment over it, and he would have a platform set for him; and he would come out and sit upon it displaying humility. Aloeswood would be continuously burned until he completed his narration of Ḥadīth reports from the Messenger of Allah ﷺ. He would never sit upon that platform save when he would narrate the Ḥadīth reports of the Prophet ﷺ. When asked about that, he replied: 'I love to exalt the Ḥadīth reports of Allah's Messenger ﷺ and I like to narrate when I am sitting upright and in a state of ritual purity.'"

Ibn Abī Uways said: "Mālik used to dislike narrating on a path, when standing, or when in a hurry. He would say: 'I love to understand the Ḥadīth reports of Allah's Messenger ﷺ.'" Ḍarār b. Murra relayed from the *salaf* that they used to dislike narrating Ḥadīth reports when not in a state of ritual purity.

CHAPTER 6

On the Meanings of the *Ibrāhīmī* Prayer

In the third point mentioned regarding the statement of the Most High: ❴*Indeed, Allah and His Angels send prayers upon the Prophet...*❵ we mentioned various wordings given to the *Ibrāhīmī* prayer; now we must speak on its various meanings to educate the ignorant and remind the forgetful and complete the benefits. This prayer is sought after in the prayers offered to the Lord of the worlds, so the person of prayer should endeavour to understand the meanings of the legislated statements in it just as he gains awareness of the secrets and objectives of the prayer. Here we shall mention only some of the meanings of the *Ibrāhīmī* prayer lest we overburden with details.

Allah willing, we shall endeavour to explain the meanings of each word of the *Ibrāhīmī* prayer so that its meanings are made clear with each. We say, and with Allah is all success:

1-On the statement: *Allāhumma*

The meaning of *Allāhumma* is "O Allah." The letter *mīm* at the end of the Name replaces the *yā* (O) in the beginning [i.e., "O Allah"], and this is from the unique qualities of the Supreme Name Allah. Likewise the Supreme Name can take on the *hamza* when called, saying "*Yā Allāh.*"[132]

Of its unique qualities is that its *lām* must be enunciated with *tafkhīm* (velarization) and the particle of calling enters it along with the definite article.[133] There are many other unique qualities for the Supreme Name mentioned in the appropriate sources. The opinion that the *mīm* in "*Allāhumma*" replaces the *yā* of calling is the view of Sībawayh, al-Khalīl, and other scholars of the language.

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[132] That is, the Supreme Name is written with a *hamza al-waṣl* but can be addressed with a normal *hamza* when using the *yā* particle. [t]

[133] When calling someone or something the definite article [*al-*] is normally omitted. [t]

Al-Farra' and those who followed him among the Kufans opined that the origin of "*Allāhumma*" is "O Allah grant us safety with goodness" [*Yā Allāh, ummannā bi-khayr*], i.e., grant us goodness; then the particle of calling was omitted to make it lighter on the tongue, then *bi-khayr* was omitted, then the object "us"—the *nā* in *ammannā* – was omitted, so there remained "*umma*" and the estimation was: "*Yā Allāh, umma.*" Then the *hamza* in "*umma*" was omitted due to the frequency of usage in supplication and thus there remained "*Allāhumma.*"

Some scholars said that the *mīm* is like the *wāw* that indicates a plural; so when the supplicant prays, saying "*Allāhumma,*" it is as if he is saying: "O You Who have gathered all of the Beautiful Names." This is because the *wāw* is like the *mīm* in that it is a letter in which the speaker places his two lips together during its pronunciation. So the Arabs used it as a sign for a plural and said that the first person plural pronoun is "*antum*" and the third person plural pronoun is "*hum,*" and so on.[134]

And since the phrase "*Allāhumma*" is an address, which is a type of request, it is not said: "*Allāhumma, All-Forgiving, Merciful.*" What is said is "*Allāhumma ighfir lī wa-rḥamnī*" ("O Allah! Forgive me and have mercy upon me"). Rarely does the particle of calling enter upon it, as the author of the *Khulāṣa* [the *Alfiyya* of Ibn Mālik] said:

Mostly it is Allāhumma as a replacement
And irregular is the Yā Allāhumma in poetry

This is found in the statement of Umayya b. Abī al-Ṣalt:

If You, Allāhumma, forgive, forgive a group
And I shall not blame any servant of Yours
In any state I say:
Yā Allāhumma, yā Allāhumma

To supplicate with this name *Allāhumma* is to supplicate with all of the Divine Names. Al-Naḍr b. Shumayl said: "Whoever says '*Allāhumma*' has called upon Allah with all of His Names, Glorified is He."

[134] See *Fatḥ al-Bārī*, *Jalā' al-Afhām*, *Tafsīr al-Ālūsī*, and others.

Al-Ḥasan al-Baṣrī said: "'*Allāhumma*' gathers the supplication (i.e., with all of the Names)." Abū Rajā' al-'Uṭāradī said: "The *mīm* in his statement '*Allāhumma*' contains ninety-nine of Allah's Names." It is for this reason that the scholars and Gnostics say: "It is the Supreme Name which, if called upon with it, Allah will respond, and if asked by it, He will give."

2-On the statement: *Ṣalli 'alā Muḥammad*

We mentioned elsewhere that the meaning of Allah sending prayers is as Abū 'Āliya said: "His lauding of him ﷺ in the presence of the Angels," and as Ibn 'Abbās said: "The prayer from Allah is mercy and the prayers from the Angels are their seeking of forgiveness."

Of course, the prayer from Allah includes lauding, exaltation, mercy, affection, and generosity—all of these things are included in and a part of His prayer, and it is commensurate with the rank of the object of prayer and his status, love, and closeness with Allah. Now since our Master Muḥammad ﷺ is the most beloved of those beloved to Allah and the closest of those close to Him, and since he is the noblest of the first and the last with the Lord of the worlds and was uniquely chosen with a station shared by no others, the station of the *Wasīla* that is for no other servant but him, our Master Muḥammad ﷺ who is alone in that station—because of all this the prayers of Allah upon him ﷺ are unique to him and commensurate with his lofty station that is above all other stations; no matter how much people attempt to comprehend it, estimate it, or perceive its true reality they will not encompass its true description and light.

As for Allah's prayer upon the believers who follow this noble Messenger ﷺ, it is according to their level of faith; they have obtained it by means of their following of the greatest Master ﷺ, and the virtue of the follower is proportionate to his following of his leader.

'Abdullāh b. Ḥumayd and Ibn al-Mundhir reported from Mujāhid ﷺ who said: "When the verse ﴾*Indeed, Allah and His Angels send prayers upon the Prophet*﴿ was revealed, Abū Bakr said: 'O Messenger of Allah! Never did Allah reveal any good upon you save that He caused us to share it with you!' Afterwards the verse ﴾*It is He who sends prayers upon you, as do His Angels*﴿ was revealed."

So He, the Glorified, sends prayers upon His noblest beloved ﷺ with a prayer that is commensurate with the rank of his Prophethood, the status of his Messengership, the rank of his *Wasīla*, and his virtue that is particular to him ﷺ. He, the Glorified, sends prayers upon those who believe in him ﷺ and follow him, honouring them on account of their emulation of him; He honours the follower due to the nobility of the one followed, and the follower gains distinction by the distinction of the one he follows.

Certainly, the greatest of means that multiplies Allah's prayers upon the followers of the Prophet ﷺ is their sending of prayers upon the Prophet ﷺ; whosoever sends one prayer upon the Prophet, Allah shall send ten prayers upon him. In other words, whosoever sends ten prayers upon the Prophet ﷺ shall gain one hundred prayers from Allah, and so on with multiplications that come not except in return for sending prayers upon the Prophet ﷺ.

SOME OF THE CAUSES FOR ALLAH SENDING PRAYERS UPON THE FOLLOWERS OF THE PROPHET ﷺ

Abū Dāwūd and others reported from al-Barā' b. 'Āzib ؓ from the Prophet ﷺ who said: "Indeed, Allah and His Angels send prayers upon the first prayer row."

In the *Musnad* of Imām Aḥmad it reads: "Indeed, Allah and His Angels send prayers upon the front prayer row; and the muezzin is forgiven as long as his voice is lengthened; and all that hears him of dry and moist things confirm him and he has a reward like those who pray with him."

Al-Ṭabarānī and al-Ḍiyā' reported from Abū Umāma ؓ, from the Prophet ﷺ who said: "Indeed, Allah and His Angels, and even the ant in its home and the fish in the sea, all send prayers upon the one who teaches goodness to others."

Abū Dāwūd reported from al-Barā' b. 'Āzib ؓ that the Prophet ﷺ said: "Indeed, Allah and His Angels send prayers upon those who pray in the first prayer row; there is not footstep more beloved to Allah than a footstep taken while trying to arrive at a prayer row."

Abū Dāwūd also reported from 'Ā'isha ؓ that the Prophet ﷺ said: "Indeed, Allah and His Angels send prayers upon the right side of the prayer rows." Ibn Ḥibbān and others reported from Ibn 'Umar ؓ that the Prophet ﷺ said: "Indeed, Allah and His Angels send prayers upon those who partake of the pre-dawn meal."

3-On the statement: *Allāhumma ṣalli 'alā Muḥammad*

We have already presented the evidence for the recommendation to add '*Sayyidinā*' (our Master) before his noble name ﷺ. As for the meaning of his noble name Muḥammad ﷺ, the scholars said that this noble name Muḥammad ﷺ is his most well-known name and has appeared in the Qur'ān in numerous places. Allah Most High said: ﴾*Muḥammad is the Messenger of Allah*﴿, ﴾*Muḥammad is not the father of any of you; rather he is the Messenger of Allah and the Seal of the Prophets*﴿ and ﴾*And Muḥammad is but a Messenger...*﴿

And this noble name is taken from an adjective and it means that he ﷺ is the one who is praised time and time again without end, and the praise given to him is not subject to limit. This honourable name indicates an abundance of praise and a large number of those who praise him, and it also indicates an abundance of things within him that merit praise. This is because his name falls under the pattern of *mufa'al*—with a double enunciation on the middle letter—and this pattern is coined to indicate abundance and increase. It is said that someone is *mu'aẓẓam* (exalted), *mubajjal* (venerated), *mukarram* (honoured), and *mumaddaḥ* (lauded) when his exaltation, veneration, honour, and laudation is abundant and oft repeated, time and time again.

And our Master Muḥammad ﷺ has been given the name Muḥammad because he ﷺ is oft praised time and time again; praised constantly and unceasingly: he ﷺ is the oft praised with Allah; he ﷺ is the oft praised with the Angels; he ﷺ is the oft praised with his brothers among the Prophets and Messengers; he ﷺ is the oft praised with the inhabitants of the heavens and those surrounding the Throne; he ﷺ is the oft praised with the inhabitants of the earth and the lower realm; and he ﷺ is even the oft praised with his enemies who rejected his Message, as we shall soon discuss, Allah willing.

To explain, praise, which means laudation in all of its forms, refers back to two major causes: the first is goodness and perfection and the second is virtue and benefit. The one who is described with good qualities and perfections is praised accordingly, and the possessor of virtue, goodness, and benefit—that is, good dealings with the servants—is praised accordingly. If you realize this fact you will understand that there is no created being that has gathered all of the good qualities and perfections or is the greatest in virtue, goodness, benefit, and kindness towards Allah's servants, but our Master Muḥammad ﷺ.

As with regards to his good qualities and attributes of perfection, none can encompass their number save Allah, the Exalted, Who granted them to him out of His largesse. When a scholar is lauded and praised for the perfection of his knowledge—and undoubtedly knowledge is an attribute of perfection—then certainly the most knowledgeable and the most aware of the scholars is our Master Muḥammad ﷺ, about whom Allah said: ﴾*And He taught you that which you did not know. Indeed the bounty of your Lord upon you is mighty.*﴿

The Messenger of Allah ﷺ openly announced his station of knowledge when he said, speaking about the bounties of Allah: "Indeed, by Allah! I am the most knowledgeable of you of Allah and the strongest of you in fear of Him." (Agreed upon) He ﷺ said: "O people! Indeed I was given the comprehensive speech and its seals, and speech was made succinct for me." And he ﷺ said: "I was given the opening speech, the comprehensive speech, and the seals of speech." (Narrated by Abū Yaʿlā and others)

If a pious person is praised for his piety and lauded for the quality of piety it should be known that the most pious of the pious is our Master Muḥammad ﷺ who openly announced that, speaking about the bounties of his Lord upon him: "As for me, by Allah, I am the most fearful and pious of you towards Allah."

If the abstemious ascetics are lauded and praised for their renunciation of the world it should be known that the most ascetic of the ascetics is our Master Muḥammad ﷺ who openly announced that, saying: "I am not in the world but as a rider who takes shade under a tree, only to leave it." He ﷺ said that when ʿUmar b. al-Khaṭṭāb ؓ went to him and found that he ﷺ had slept on a reed mat.

If the intelligent people of the world are lauded for their intelligence, acumen, and understanding, it should be known that the most intelligent of the world and the most perspicuous is our Master Muḥammad ﷺ. We explained the proofs for that in our book *al-Shamāʾil* (*Our Master Muḥammad ﷺ the Messenger of Allah*) that we put together, and all praise is due to Allah.

If the possessor of good manners is lauded for his good character, it should be known that our Master ﷺ gathered all forms of good manners and perfections in their entirety; he ﷺ is the best of them in character and the most comprehensive of them in etiquette. The Most High said: ﴾*And certainly you are upon an exalted standard of character.*﴿ The Messenger of Allah ﷺ ascended the highest apex of virtuous character and scaled its peak.

If the generous and brave are lauded for their generosity and bravery, it should be known that the most generous of Allah's creation and the bravest of them is our Master Muḥammad ﷺ, the Messenger of Allah. Anas ؓ said: "The Messenger of Allah ﷺ was the best of people, the most generous of people, and the bravest of people." (Agreed upon)

If the people of humility are lauded and praised for their good humility, it should be known that our Master Muḥammad ﷺ is the leader of the humble. His humility reached such lengths that he ﷺ would walk with the widows and the needy; he ﷺ would fulfil their needs even though he ﷺ was fully capable of ordering his Companions to do so. ʿUmar ؓ said: "Once a man called out to the Prophet ﷺ thrice and each time the Prophet would respond: 'I respond to your call, I respond to your call.'" Mujāhid said: "There man was from ʿAwālī [in Medina] who would call out to the Messenger of Allah ﷺ in the middle of the night asking for barley bread and he ﷺ would respond to him." (*Zawāʾid al-Musnad*)

If the people of mercy are lauded and praised for their mercy, it should be known that the most merciful of Allah's servants towards Allah's creation is our Master Muḥammad ﷺ, the Messenger of Allah, regarding whom Allah said: ﴾*And We have not sent you but as a mercy unto the worlds.*﴿ He ﷺ is a general mercy to all of the worlds: a mercy to the believers, a mercy to the disbelievers, and a mercy to the hypocrites. He ﷺ is a mercy to all

of humanity: a mercy to men, a mercy to women, a mercy to children, and a mercy to land, animals and birds. We detailed this in our book *Our Master Muḥammad ﷺ the Messenger of Allah*, and mentioned the proofs for all of this.

In the Ḥadīth reported by Muslim from Abū Hurayra ﵁ the Prophet ﷺ said: "Verily I have not been sent as a curser; I have only been sent as a mercy." And al-Bayhaqī and al-Ṭabarānī reported that the Prophet ﷺ said: "I have been sent as a gifted mercy." That is, a gift to all of the worlds. May Allah send prayers and salutations upon him!

If the people of justice and fairness are lauded and praised for their justice and fairness, it should be known that the leader of the people of justice and fairness is our Master Muḥammad ﷺ, the Messenger of Allah; so let the person who possesses intelligence consider his tremendous justice and upright wisdom, for he ﷺ said: "By the One in Whose Hand is Muḥammad's soul, had Fāṭima the daughter of Muḥammad ﷺ stolen I would have cut off her hand."

Indeed, he ﷺ was known among his people and others for his justice and trustworthiness before he was tasked with the Prophetic Message, and for that reason they used to seek judgement with him, as Ibn Mas'ūd ﵁ said: "Judgement was sought from the Messenger of Allah ﷺ during the pre-Islamic days of ignorance."

When the people disagreed as to who would lift the Black Stone and put it in its place, with each of them keen to obtain that honour, they brought the matter to him and he ﷺ ordered that the Stone be placed on a garment, and he ﷺ ordered one person from each tribe to raise it, and so they raised it up all together and he ﷺ dealt with all of them fairly and brought them together—may Allah send prayers and salutations upon him!

If the truthful and trustworthy are lauded, it should be known that the leader of the truthful and trustworthy is our Master Muḥammad ﷺ. He ﷺ was known for that even among his enemies and they attested to it. Al-Miswar b. Makhrama said: "I said to Abū Jahl (his maternal uncle): 'O Uncle! Did you [Quraysh] accuse Muḥammad of lying before he proclaimed his beliefs (i.e., before he declared his Prophethood)?' Abū Jahl replied: 'By Allah, O nephew! When Muḥammad was a young man we used to call

him the truthful and trustworthy, and when his hair turned grey he was not wont to lie..." In other words, Muḥammad ﷺ did not lie as a youth so how could he lie after having reached forty years of age? Nay, it was not possible for him to lie; he is the truthful and trustworthy in what he says regarding his Prophethood.

The narration continues: "...I (Miswar) said: 'So why don't you follow him, uncle?'" That is, since you acknowledge his truthfulness and trustworthiness and accept that he cannot lie in his claim to Prophethood, what keeps you from following him? Abū Jahl replied: "Us and Banū Hāshim have vied for nobility; they have fed [pilgrims] and we have fed; they have provided drink and we have provided drink; they have offered sanctuary and we have offered sanctuary; so when we were all on equal terms in these matters they [Banū Hāshim] said: 'Well, we have a Prophet among us,' so how could we catch up with that?" It was as if Banū Hāshim was saying: "We take pride in him and by him we assert our superiority and nobility over you."

The meaning of Abū Jahl's words: "...So how could we catch up with that?" is: how can we come with a Prophet that we might equal you in pride and nobility. So his ignorance led him to reject the Prophethood of the Messenger of Allah ﷺ even though he knew in his heart that the Messenger of Allah ﷺ was truthful. He rejected after knowing the truth of his Prophethood, as Allah said: ﴾*For indeed, they do not belie you but it is the verses of Allah that the wrongdoers reject.*﴿ To explain: they don't believe you are a liar, rather they know that you are truthful; but due to their transgression and lack of assent they went on to reject what you brought them. The Prophet ﷺ said: "By Allah! I am held as trustworthy in the heavens and trustworthy on the earth." (Ibn Abī Shayba)

If the people of eloquence are praised for their eloquence and the people of high rhetoric are lauded for their rhetorical skills, it should be known that our Master Muḥammad, the Messenger of Allah ﷺ, is the most eloquent of those gifted with eloquence and the most skilful of the rhetoricians and the wisest of sages. Nay, he was granted that which is beyond mere eloquence and skilful rhetoric; he was granted the gift of concise yet comprehensive speech. He ﷺ said: "I was given the opening speech, the comprehensive speech, and the seals of speech."

If a man is praised for his melodious voice, it should be known that the person with the most melodious voice is our Master Muhammad ﷺ, as al-Barā' b. 'Āzib ؓ said: "In the Night Prayer the Prophet recited: ﴾By the fig and the olive...﴿; and I did not hear a voice more beautiful than his." Jubayr b. Maṭ'am ؓ said: "The Messenger of Allah ﷺ had a melodious voice."

If a person with a handsome face and beautiful appearance is praised for his beauty, it should be known there has never been any more beautiful or handsome than the Messenger of Allah ﷺ. The Companions ؓ who witnessed his illuminated countenance unanimously agreed that he had the most beautiful countenance of all of Allah's creation and the most beautiful of them in appearance, and they saw neither before him nor after him anyone that matched him in beauty.

Al-Barā' b. 'Āzib ؓ said: "The Prophet ﷺ had the most handsome face of all the people and he was the best [most beautiful] of them in appearance; he was not exceedingly tall nor short." (Agreed upon)

The leader of the believers, 'Alī (may Allah ennoble his countenance) described the Prophet ﷺ, saying: "I saw neither before him nor after him anyone like him." (*Musnad*)

Abū Hurayra ؓ said: "I never saw anything more beautiful than the Messenger of Allah ﷺ; it was as if the sun shined from his face." (*Musnad*)

Rubayyi' b. Mu'awwadh was asked: "Describe for us the Messenger of Allah ﷺ." She said: "O son! Had you seen him you would have seen the sun rising!" (*Sunan al-Tirmidhī*)

Hind b. Abī Hāla said: "The Messenger of Allah ﷺ had great and stately attributes and was honoured as such by others. His face shined like the light of the full moon." (*Sunan al-Tirmidhī*)

Our Lady 'Ā'isha ؓ said: "Of all people, the Messenger of Allah ﷺ had the handsomest face and the brightest colour; no one would describe him without comparing his face to the full moon; the beads of sweat on his face were like pearls, and more fragrant than strong musk." This was reported by Abū Nu'aym and others.

When the inhabitants of Medina received the Messenger of Allah ﷺ on the day of migration they sang:

The full moon has risen over us
In the valley of Wadā
It is a duty for us to show gratefulness
For the caller to Allah
O you who is sent among us!
You have brought an order to be obeyed

So he ﷺ is Muḥammad, the oft praised who is of laudable traits, features, distinctions, and nobility; he is oft praised time and time again, constantly and repeatedly, from every person who offers praise in this world, the intermediate realm, and the Hereafter!

Allah said: ﴾*And offer prayers in the night that are extra for you; perhaps your Lord will grant you a Praiseworthy Station.*﴿ The Prophet ﷺ explained that the Praiseworthy Station mentioned in this noble verse is his general intercession for all of the people of the place of standing, as reported by al-Bukhārī from Ibn 'Umar ؓ, that the Prophet ﷺ said: "Indeed, the sun shall draw near on the Day of Resurrection until [one's] sweat reaches half way to his ears; as they are in that state they shall seek aid with Ādam, then Mūsā, then Muḥammad..."

And in another narration it reads: "...Then he will intercede that retribution may be taken between the creation, then he will walk until he reaches the Door. On that Day Allah shall grant him the Praiseworthy Station for which the people of the gathering will praise him."[135]

Ibn Jarīr reported (and its original source is the *Musnad*) from Abū Hurayra ؓ regarding Allah's words: ﴾*...Perhaps your Lord will grant you a Praiseworthy Station.*﴿ He ﷺ was asked about this verse and he said: "It is the intercession."

And Imām Aḥmad reported in his *Musnad* from Ka'b b. Mālik ؓ that the Messenger of Allah ﷺ said: "The people shall be quickened on the Day of Resurrection and I and my *Umma* shall

[135] See *Ṣaḥīḥ al-Bukhārī, Book of Zakāt*. This narration is an abridgement mentioning only some of the Messengers from whom intercession shall be sought; however, in the rest of the Ḥadīth they are all mentioned in detail: Ādam then Nūḥ, Ibrāhīm, Mūsā, 'Īsā, and then the search for intercession shall end at its possessor who has been granted it by Allah: our Master Muḥammad (may Allah send prayers and salutations upon him and the rest).

be on a hill and my Lord ﷻ shall clothe me in a green raiment; then He will grant me permission and shall say what Allah wills me to say—and that is the Praiseworthy Station."

So he is our Master Muḥammad ﷺ: the one who is oft praised in the world, oft praised in the Hereafter, and the oft praised among the inhabitants of the heavens and earth.

He ﷺ is our Master Aḥmad, which is a proper noun taken from the attribute that is superlative. Aḥmad therefore means the one most given to praise among those who praise the Lord of the worlds; his name ﷺ is completely congruent with this meaning, for none of the people of praise from the first and the last have offered praises to the Lord of the worlds the likes of which our Master Aḥmad ﷺ offered—may Allah send prayers and salutations upon him in this life and the Hereafter!

With regards to his multiple praises ﷺ, they are comprised all of the forms of praise that all other people of praise were unable to perform. Here we shall mention some of the wordings of these praises by which he ﷺ praised his Lord.

Al-Tirmidhī reported from the leader of the believers, 'Alī ؓ, who said: "When the Messenger of Allah ﷺ would raise his head from the bowing position he would say: 'Allah hears him who praises Him, O our Lord! All praise belongs to You; praise that fills the heavens and the earth and all that is in between after it, as You will.'"

Muslim, Abū Dāwūd, and al-Nasā'ī reported from Abū Sa'īd ؓ who said: "When the Messenger of Allah ﷺ would raise his head from the bowing position he would say: 'O Allah! To You belongs all praise: praise that fills the heavens and the earth and all that is in between after it, as You will; You deserve all praise and glory; this is the truest thing a servant may say and all of us are unto You as servants: O Allah! There is no one to withhold what You have given and there is no one to give what You have withheld, and the might of a mighty person cannot benefit him against You.'"

His statement ﷺ "...And all that is in between after it, as You will" includes that which is beyond the heavens: the world of the Lote Tree, Paradise, the Footstool [*Kursī*] and what encompasses it, the Throne and the worlds that surround it, the world of the Tablet, the Pen, and the Book; and it also includes what is beyond that as Allah has willed and created. Our Master Aḥmad ﷺ did not leave an atom's space of the heavens and earth and that which is between them or beyond them of all of the worlds save that he filled them with praise of Allah and extolment of Him: he ﷺ is truly the one most given to praise among those who praise the Lord of the worlds.

It is related from Ibn 'Abbās ؓ who said: "When the Messenger of Allah ﷺ would get up in the night he would say: 'O Allah! O our Lord, to You is all praise; You uphold the heavens and the earth and all that is contained in them; to You belongs all praise: You are the Light of the heavens and the earth and all that is contained in them. To You is all praise. You are the King of the heavens and the earth and all that is contained in them. To You is all praise. You are the Real; Your promise is the truth, Your meeting is truth, Your word is truth, Paradise is the truth, the Hellfire is the truth, the Prophets are truth, Muḥammad ﷺ is the truth, and the Last Hour is the truth.'"

He ﷺ praised Allah with a praise that befitted His Everlastingness that is without end; he ﷺ praised Him with a praise that befitted His Light by which He manifested the heavens and the earth from the darkness of non-existence; he ﷺ praised Him with a praise that befitted the station of His Kingship that spreads over the heavens and earth and all that is contained in them; and he ﷺ praised Him with a praise that befitted the Necessary existence of His Being—and He is the Real, Glorified is He.

The meaning of "O our Lord, to You is all praise; You uphold the heavens and the earth and all that is contained in them" is: "To You belongs the praise that befits Your Everlastingness that none can encompass in full knowledge save You." The same may be said regarding the other praises mentioned after this.

This is an example of praising Allah for the Perfections of His Being and lofty attributes. There is also the praise given to Allah, the Exalted, for His kindness and goodness and His benefits and bounties that cannot be enumerated or counted or delineated or encompassed.

Of his praises ﷺ for the comprehensive and lasting bounties is that which is reported by the authors of the *Sunan* collections and Imām Aḥmad from Abū Umāma ؓ who said: "When the

Messenger of Allah ﷺ would complete his meal he would say: 'All praise belongs to Allah: an abundant praise that is goodly and blessed; all praise belongs to Allah for having sufficed us and given us repose without Himself needing to be sufficed and without being rejected; He is not left and none are free of need of our Lord.'"

His statement ﷺ "*ghayr makfiyyin*" is the predicate of the statement "our Lord" found at the end of the Ḥadith, and it means: "Our Lord is not in need of food that He be sufficed, and our Lord is not rejected (i.e., His bounty is not denied)" And the meaning of "He is not left" is "He is not left bereft of praise and extolment." Nay, He is permanently praised. And there are none who are self-sufficient and without need of Him; rather, all of us are poor unto Him and in need of Him for everything.

The erudite al-Munāwī said:

> And if the narration with it in the accusative form is authentic then "*ghayra*" is an adjective of "praise"—that is to say, a praise that we do not suffice with; nay, we return back to it time and time again; we never leave the praise of You, O Lord, and we cannot do without it. In this case the phrase "our Lord" is in the accusative form as a vocative.

The Messenger of Allah ﷺ taught his *Umma* the comprehensive praises of Allah and encouraged them to repeat them. Abū Umāma ؓ said: "The Prophet ﷺ saw me as I was moving my lips. He ﷺ asked me: 'O Abū Umāma! With what are you moving your lips?' I replied: 'O Messenger of Allah! I am remembering Allah.' He ﷺ said: 'Shall I not inform you of that which is more abundant and superior to your remembrance in the day and night?' I said: 'Of course, O Messenger of Allah!' He ﷺ said: 'You should say: "Glorified and Transcendent is Allah by the number of what He created; Glorified and Transcendent is Allah by what is filled in that which He created; Glorified and Transcendent is Allah by the number of what is contained in the heavens and the earth; Glorified and Transcendent is Allah by what is filled in the earth and the heavens; Glorified and Transcendent is Allah by the number of what is enumerated in His Book; Glorified and Transcendent is Allah by that which is

filled in His Book; Glorified and Transcendent is Allah by the number of everything; and Glorified and Transcendent is Allah by that which fills everything. All praise belongs to Allah by the number of what He created; all praise belongs to Allah by what is filled in that which He created; all praise belongs to Allah by the number of what is contained in the heavens and the earth; all praise belongs to Allah by what is filled in the earth and the heavens; all praise belongs to Allah by the number of what is enumerated in His Book; all praise belongs to Allah by that which is filled in His Book; all praise belongs to Allah by the number of everything; and all praise belongs to Allah by that which fills everything."'"[136]

And Ibn 'Umar ؓ related: "The Messenger of Allah ﷺ said: 'Whosoever says thrice: "All praise belongs to Allah, the Lord of the worlds: an abundant praise that is goodly and blessed under all circumstances; a praise that is commensurate with His bounties and that encompasses increase," the writing Angel says: "O Lord! We do not grasp the true depth of that by which Your servant has declared Your perfection in his praise towards You and we know not how to write it!" Allah will then reveal to him: "Write it just as My servant said it."'"[137]

And from Muṣ'ab b. Sa'd from his father ؓ: "A Bedouin Arab said to the Prophet ﷺ: 'Teach me a supplication by which perhaps Allah will benefit me.' He ﷺ said: 'Say: "O Allah! To you belongs all praise and to You do all affairs return."'" (Al-Bayhaqī)

Our Master the Messenger of Allah ﷺ is the one most given to praise among those who praise the Lord of the worlds in all of the worlds. He ﷺ is the one most given to praise in this world, as mentioned in the aforementioned Ḥadīth reports; and he ﷺ is the one most given to praise in the Hereafter, as was affirmed in the Ḥadīth reports concerning the intercession and other reports.

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[136] Al-Ḥāfiẓ al-Mundhirī said: "This was reported by Aḥmad and Ibn Abī al-Dunyā (and the wording is with the latter), as well as al-Nasā'ī, and Ibn Khuzayma and Ibn Ḥibbān in their rigorously authentic collections, and al-Ḥākim who said: 'It is rigorously authentic according to the conditions of the two Shaykhs [al-Bukhārī and Muslim], and it was reported by al-Ṭabarānī with two chains and one of them is authentic."

[137] Al-Mundhirī said in *al-Targhīb*: "It was reported with al-Bukhārī in *al-Ḍu'afā'*."

Ibn Ḥibbān reported in his rigorously authentic collection from Anas who reported that the Prophet ﷺ said: "...Then the Lord, the Blessed and Exalted, will manifest, and He manifested for none before him; then he will fall prostrate to Allah, the Exalted, and praise Him with such praises that none have praised Him with before and that none will praise Him with afterwards. Then it will be said: 'O Muḥammad! Raise your head and speak, for you will be listened to; ask, for you will be granted; intercede, for your intercession will be accepted...'"

And in the narration found in the two rigorously authentic collections [al-Bukhārī and Muslim] and others, he ﷺ said: "Then I will ask for my Lord's permission, and it will be given, and then I will stand before Him and utter praises that I am unable to offer unless He inspires me with them."

And in another narration with al-Bukhārī and Muslim: "And I shall praise my Lord with praises taught to me by my Lord."

And in a narration with al-Tirmidhī: "Then I will fall prostrate and Allah will inspire me with praises and extolment and it will be said to me: 'O Muḥammad! Raise your head and speak, for you will be listened to; ask, for you will be granted; intercede, for your intercession will be accepted; say and you shall be listened to: and this is the Praiseworthy Station about which Allah said: ﴾...Perhaps your Lord will grant you a Praiseworthy Station.﴿" And in another narration found with al-Bukhārī and Muslim: "Then I will go and come under the Throne and fall prostrate to my Lord, and then Allah will grant me such praises and goodly laudation that have never been granted to anyone before me..."

Allah, the Exalted, will grant His noblest beloved ﷺ a mighty opening in the Hereafter. In that opening He will teach him the concise and comprehensive types of praise and beautiful extolment of Him, the Glorified; and He will openly manifest his Aḥmadan Station ﷺ for all of the people of the standing. In addition to that, Allah will grant him the Standard of Praise—that is, the standard in which all types of praise are gathered—under which all of the Prophets shall be gathered, from Ādam and those after him.

Al-Tirmidhī and others reported from Sa'd who said: "The Messenger of Allah ﷺ said: 'I am the Master of the children of Ādam on the Day of Resurrection, and that is no boast; and in my hand there is the Standard of Praise,[138] and that is no boast; there shall be no Prophet on that day—from Ādam and those after him—save that he will be under my standard; and I am the first person for whom the earth will split open, and that is no boast.'"

Indeed, Allah described the *Umma* of our Master Muḥammad ﷺ as being given to abundant praise [*al-ḥammādūn*] due to their copious praise of their Lord, keeping with the example of their Messenger, our Master Aḥmad ﷺ. May Allah make us among them!

4-On the statement: *Āl Sayyidinā Muḥammad*

The scholars have disagreed over who is meant by the household of the Prophet ﷺ mentioned in the *Ibrāhīmī* prayer. The majority of the scholars say that they are those who are forbidden from accepting charity. They deduced this position from the narration of al-Bukhārī in his rigorously authentic collection from Abū Hurayra who said: "Freshly ripened dates would be brought to the Messenger of Allah ﷺ by different people until he gathered a large quantity, and once al-Ḥasan and al-Ḥusayn were playing with the dates when one of them took a date and placed it in his mouth. Suddenly, the Messenger of Allah ﷺ looked at him and took it out of his mouth and said: 'Did you not know that the household of Muḥammad does not consume charity?'"

The scholars also deduced their position from the narration in *Ṣaḥīḥ Muslim* from Zayd b. Arqam who said: "One day, the Messenger of Allah ﷺ stood among us, delivering a sermon in a place called Khumm, between Mecca and Medina. He praised Allah, lauded Him, exhorted, and sermonized, and then he said: 'O people! I am only a man; perhaps the messenger of my Lord [the Angel of Death] shall soon come to me. I am leaving among you two weighty things: the first of them is the Book of Allah. In it there contains guidance and light; grasp the Book of Allah and hold fast to it; and [the second of them is] my household. I caution you to fear Allah with respect to my household. I caution

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[138] We spoke in some detail regarding the Standard of Praise in our book *al-Īmān bi-'Awālim al-Ukhrā wa-Mawāqifuhā* (*Faith in the Worlds of the Hereafter and their Stations*).

you to fear Allah with respect to my household. I caution you to fear Allah with respect to my household.'" Ḥuṣayn Ibn Sabura asked: "O Zayd! Who are the people of his household? Are not his womenfolk from his household?" Zayd replied: "Indeed, his womenfolk are from his household, but the people of his household are [also] those who are forbidden from accepting charity after him." He asked: "Who are they?" He replied: "They are the household of 'Alī, the household of 'Aqīl, the household of Ja'far, and the household of al-'Abbās." He [Ibn Sabura] asked: "Are all of them forbidden from accepting charity?" He replied: "Yes."

Therefore, all of them are the household of the Prophet ﷺ because it is mentioned in the Ḥadīth: "The household of Muḥammad does not consume charity." It is also reported in *Ṣaḥīḥ Muslim* from the Ḥadīth of Ibn Shihāb: "...So he ﷺ said to us: 'Indeed, this charity is only the filth of the people and it is not lawful for Muḥammad or the household of Muḥammad.'" So the household mentioned in the *Ibrāhīmī* prayer are those for whom charity is forbidden, because the Prophetic Ḥadīth explain each other.

Some of the scholars were of the view that the household of Muḥammad ﷺ in the *Ibrāhīmī* prayer are his wives and offspring. This opinion was mentioned by Ibn 'Abd al-Barr in *al-Tamhīd* and the evidence from which they deduced it is found in the rigorously authentic collection of Muslim and others from Abū Ḥumayd al-Sā'idī ؓ who stated that the Companions of the Prophet ﷺ said: "O Messenger of Allah! How are we to send prayers upon you?" He ﷺ replied: "Say: 'O Allah! Send prayers upon Muḥammad and upon his wives and offspring, just as You have sent prayers upon the household of Ibrāhīm. And send blessings upon Muḥammad and upon his wives and offspring, just as You have sent blessings upon the household of Ibrāhīm. Indeed, you are the Praiseworthy, the Magnificent.'" The point of inference here is that this narration provides commentary on the meaning of "household" mentioned in the other narrations.

Some scholars were of the view that the household of Muḥammad ﷺ mentioned in the *Ibrāhīmī* prayer are the entire *Umma* of response, that is, the followers of the Prophet ﷺ till the Day of Resurrection.

The author of *Jalā' al-Afhām* said:

> This was mentioned by Ibn 'Abd al-Barr from some of the people of knowledge. He said: "The earliest of those from whom this opinion is reported is Jābir b. 'Abdullāh, and al-Bayhaqī mentioned this on his authority." It was also reported from Sufyān al-Thawrī and others and was the preferred opinion of some of the colleagues of al-Shāfi'ī, and this was reported from al-Shāfi'ī [too] by Abū al-Ṭayyib al-Ṭabarī in his annotations, and it was the preferred view of Shaykh Muḥyī al-Dīn al-Nawawī in his commentary on *Ṣaḥīḥ Muslim*, as well the preferred opinion of al-Azharī.[139]

Their evidence for this position is that the household [*āl*] of one who is exalted and followed are those who follow his religion and command. The etymology of the word *al-āl* indicates this: it derives from [the verbs] *āl/ya'ūlu*, which means to return. The reference and return of the followers is to the one whom they follow for he is their leader and reference point. Allah, the Exalted, said: ﴾*Except the household [āl] of Lūṭ; We saved them in the darkness of night...*﴿ and what is meant by household in the verse are his believing followers from his close relative and others.

They say that when the expression "household of Muḥammad ﷺ" is mentioned in the prayers upon the Prophet ﷺ and in the supplications, it is primarily inclusive of his followers from among his close relatives and then the rest of his followers.

Some of the scholars were of the view that the household of Muḥammad ﷺ in the *Ibrāhīmī* prayer are the pious among his *Umma* ﷺ. They deduced their position from the report of al-Ṭabarānī with his chain to Anas ؓ who said: "The Messenger of Allah ﷺ was asked: 'Who are the household of Muḥammad?' He ﷺ replied: 'Every pious person,' and then he ﷺ recited: ﴾*His close allies are none but the people of piety.*﴿" This was also reported by al-Bayhaqī.[140]

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[139] Quoted from *al-Qawl al-Badī'*.

[140] In both routes there is weakness, as was mentioned in *Jalā' al-Afhām*, *al-Qawl al-Badī'*, and elsewhere.

5-On the similarities found in the *Ibrāhīmī* prayer

On the similarities found in the supplication "*O Allah! Send prayers upon our Master Muḥammad and upon the household of our Master Muḥammad, just as You have sent prayers upon our Master Ibrāhīm and upon the household of our Master Ibrāhīm...*"

The author of *Fatḥ al-Bārī* said:

> There is a well-known question regarding the area of similarity even though is it established [i.e., in the science of rhetoric] that the likened [*mushabbah*] is less in strength than the likened to [*mushabbah bihi*], but what appears here (in the *Ibrāhīmī* prayer) is opposite of that; because Muḥammad ﷺ is superior to both the household of Ibrāhīm and Ibrāhīm himself ﷺ, especially given the fact that the household of Muḥammad was ascribed to him ﷺ... And the issue of him ﷺ being superior is that the prayer which is sought after is better than every other prayer that was obtained or that is obtained for others besides him ﷺ... This has been responded to with many answers.

Ibn Ḥajar thereafter mentioned numerous answers, and here we shall reproduce some of what he and some of the earlier scholars mentioned.

The First Answer: The aforementioned likening is only with regards to the basis of the prayer and not in the stature and modality; this is akin to Allah's statement: ﴾*Indeed, We revealed unto you just as We revealed unto Nūḥ and the Prophets after him.*﴿ This likening is with respect to the basis of revelation and not in the stature or superiority of the one receiving revelation.

This is also similar to Allah's statement: ﴾*And do good as Allah has done good unto you.*﴿ Undoubtedly, no one is able to do good in the same amount of Allah's goodness towards him, so what is meant here is the basis of goodness.

Another example of this is in the statement: "Do good to your children as you have done good to so-and-so," intending thereby the basis of goodness and not its amount. So the meaning of the

phrase is "Send prayers upon our Master Muḥammad—prayers that befit his station and rank with You, just as You send prayers upon Ibrāhīm—prayers that befit his station with You."

The Second Answer: The likening refers to the household only and a complete sentence is marked in the statement: "O Allah! Send prayers upon Muḥammad," then followed by "And upon the household of Muḥammad, just as You have sent prayers..."

Ibn Ḥajar said in *Fatḥ al-Bārī*:

> This response has been criticized (namely by Ibn Daqīq al-'Īd) for the reason that it is not possible for non-Prophets to be equal the Prophets, so how can a prayer be sought for them that is like the prayer sent upon Ibrāhīm and the Prophets (may prayers and salutations be upon our Prophet and them) from his household? This might be answered by saying that what is sought after is the reward obtained and not all of the qualities that were the cause for reward.

A similar response was given by the erudite al-Bulqīnī who said that the likening is not in the amount or rank, that it be objected to by saying that the non-Prophet are not equal to the Prophets; nay the likening is in the basis of the prayer, which is shared between the Prophets and the households.

The Third Answer: The likening is with regards to that which is obtained by our Master Muḥammad and the household of our Master Muḥammad ﷺ by the prayer of each individual; so by all of the prayers of those who send prayers from the first time it was taught until the last days, he ﷺ will obtain many more prayers than sent upon Ibrāhīm ﷺ—and none can enumerate them in full but Allah, the Exalted. Ibn al-'Arabī expressed this meaning when he said: "What is meant is the perpetuation and continuation of it."

The author of *al-Qawl al-Badī'* said:

> Shaykh al-Islām Taqī al-Dīn al-Subkī (may Allah have mercy upon him) said: "When a servant has sent prayers upon his Prophet ﷺ in this manner, he has asked Allah to

send prayers upon our Master Muḥammad just as He sent prayers upon our Master Ibrāhīm and upon his household; thereafter, if a another servant says it, he is seeking another prayer that is distinct from the one sought by the first supplicant. It is self-evident that the two requests, even if they may be likened to each other, are distinct from one another due to the distinction between the [two] seekers making the request, and the two supplications are answered, for the sending of prayers upon the Prophet ﷺ is an answered prayer, so it is necessary that what was sought by the former is distinct from what was sought by the latter, for otherwise it would imply the obtainment of that which is already obtained [*taḥṣīl al-ḥāṣil*]..."

This is similar to what his father, al-Tāj al-Subkī, said: "Verily, Allah sends a prayer upon the Prophet ﷺ that is likened to His prayer upon Ibrāhīm ﷺ and his household each time the servant supplicates; so the prayers upon him from his Lord—each of which are in proportion to what was obtained for Ibrāhīm ﷺ and his household—are not restricted, for the number of those who send prayers upon him ﷺ with this prayer are innumerable.

The Fourth Answer: The likening is between the two groups; the household of Ibrāhīm ﷺ includes the Prophets that were not from the household of Muḥammad ﷺ. So when prayers are sought for the Prophet ﷺ and his household, the likes of which was for Ibrāhīm ﷺ and his household (and the household of Ibrāhīm ﷺ contained Prophets), then the household of our Master Muḥammad ﷺ obtains that which is befitting them, because they did not attain the ranks of the Prophets, and the great and abundant increase remains for the Prophets (among them Ibrāhīm ﷺ) and remain for our Master Muḥammad ﷺ: so by that he attains a distinction held by no others besides him ﷺ.

This view was cited by al-Ḥāfiẓ Ibn Ḥajar in *al-Fatḥ* and detailed in *al-Qawl al-Badī'* and *Jalā' al-Afhām*, whose author said: "This [view] is better than all of the previous views." Ibn Ḥajar cited the view of Imām al-Nawawī (may Allah have mercy upon him) who said that the best response was the one ascribed to al-Shāfi'ī, that the likening is linked to the household of Muḥammad ﷺ as

mentioned earlier, as well as the response that the likening is with respect to the basis of the prayer or between the two groups.

Ibn Ḥajar further cited from Ibn al-Qayyim his view that he deemed good, that the likening is between the two groups, and he cited from him his statement (in an abridged format) and supported it. Here we shall mention Ibn al-Qayyim's statement in full. He said:

> Our Master Muḥammad ﷺ is from the household of Ibrāhīm ﷺ; nay he is from the best of Ibrāhīm's household, as was reported by 'Alī b. Abī Ṭalḥa from Ibn 'Abbās ﷺ who commented on Allah's words: ﴾*Indeed, Allah chose Ādam, Nūḥ, the household of Ibrāhīm, and the household of 'Imrān over the rest of the worlds.*﴿ He said: "Muḥammad ﷺ is from the household of Ibrāhīm ﷺ." This is an explicit text, for other Prophets besides him ﷺ from the offspring of Ibrāhīm ﷺ were included in his household (the household of Ibrāhīm ﷺ), so the Messenger's inclusion is established *a fortiori*. This means that our statement: "Just as You sent prayers upon the household of Ibrāhīm" includes sending prayers upon him ﷺ and the rest of the Prophets from the offspring of Ibrāhīm ﷺ.
>
> Moreover, Allah has commanded us to send prayers upon him ﷺ and his household specifically in the same amount that we have sent prayers upon him with the other Prophets in general—and he ﷺ is included among them; and his household attains that which befits them and the rest remains for him ﷺ as it befits him. ...This manifests the benefit of the likening and applying it according to its rule, and that what is sought from him ﷺ of prayers with this expression is greater than what is sought for him with other expressions besides it. If what is sought after in the supplication is only similar to that which is likened to, and he ﷺ possesses the greatest portion thereof, then he will obtain of that which is sought after and likened more than Ibrāhīm ﷺ and others besides him. Add to that what he ﷺ possesses of stature which is likened to and not obtained by anyone besides him (i.e., that which is commensurate with his Muḥammadan rank unique to him ﷺ).

> ...This manifests his virtue and superiority over Ibrāhīm ﷺ and everyone in Ibrāhīm's household (including the Prophets) as befits him ﷺ, and this prayer indicates this detail and follows it through and it is from its necessary implications—may Allah, the Exalted, send abundant prayers and salutations upon him, and may Allah reward him on our behalf with a reward that is better than any reward granted to a Prophet on behalf of his nation![141]

The Fifth Answer: The likened to can sometimes be loftier than the likened. This response answers the obscurity evoked in the issue of likening; that which is likened to can sometimes be loftier than the likened. Now this is not a hard and fast rule, for it is possible that the likened is on par with the likened to or less than it in stature.

Al-Ḥāfiẓ Ibn Ḥajar said in *al-Fatḥ* (and al-Sakhāwī quoted it as well) with respect to Allah's words: ❴*Allah is the Light of the heavens and the earth. The likeness of His Light is like that of a lamp...*❵: "And how can the light of the lamp be compared to His Light, Exalted is He? However, since what is intended by that which is likened to is that it be something outward and clear to the listener, it became customary to liken light to a lamp—and so likewise here since the magnification of Ibrāhīm ﷺ and the household of Ibrāhīm ﷺ with prayers sent upon them was well-known and clear with all groups, it was deemed good to seek prayers upon our Master Muḥammad ﷺ and upon the household of our Master Muḥammad ﷺ as was obtained by Ibrāhīm ﷺ and the household of Ibrāhīm ﷺ."

Ibn Ḥajar also said: "This is supported by the conclusion of the aforementioned request 'in the worlds' That is, just as You manifested prayers upon Ibrāhīm ﷺ and the household of Ibrāhīm in the worlds."

[141] See *Fatḥ al-Bārī* and *Jalā' al-Afhām*.

WHY OUR MASTER, THE INTIMATE FRIEND [*AL-KHALĪL*] IBRĀHĪM ﷺ WAS MENTIONED TO THE EXCLUSION OF THE OTHER PROPHETS (MAY ALLAH SEND PRAYERS AND SALUTATIONS UPON ALL OF THEM)

The scholars responded to this issue with many different answers. Here we will mention some of them, bearing in mind that each of them has the possibility of being the intended meaning and that they are not mutually exclusive.

One: That the reason why the intimate friend was mentioned in the *Ibrāhīmī* prayer was in order to requite him in full for his having sent salutations upon this Muḥammadan *Umma* along with the Master of mankind ﷺ during the night of the miraculous journey. This is mentioned in the Ḥadīth reported by al-Tirmidhī (who declared it authentic) from Ibn Mas'ūd ﷺ who said: "The Messenger of Allah ﷺ said: 'I met Ibrāhīm on the night in which I was taken on the journey. He said to me: "O Muḥammad! Convey my salutations to your *Umma* and inform them that Paradise possesses good, fertile soil and fresh water and its saplings are planted by saying 'Glorified is Allah,' 'All praise belongs to Allah,' 'There is no god but Allah,' and 'Allah is the Greatest.'"'" And al-Ṭabarānī added in his report: "And 'There is no might or power save by Allah.'" So because of this greeting and good advice, Ibrāhīm ﷺ was requited by good mention and likening (may Allah send prayers and salutations upon him and our Prophet).

Two: Ibrāhīm ﷺ was mentioned in specific because he named us Muslims, as Allah informed us when He said: ❴*He named you Muslims from before*❵—that is, his [Ibrāhīm's ﷺ] statement: ❴*O our Lord! And make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.*❵ There is no doubt that the Arabs are from his descendants and the descendants of his son Ismā'īl (salutations upon both of them), so the intimate friend [Ibrāhīm ﷺ] was likened to in particular so as to requite him for that or out of honour for the rank of his fatherhood ﷺ. The Most High said: ❴*The religious way of your father Ibrāhīm.*❵

Three: The reason why our Master Ibrāhīm ﷺ was chosen specifically for mention and likening is because Allah, the Exalted, took him as an intimate friend. The Most High said: ❴*And Allah took Ibrāhīm as an intimate friend.*❵ And Allah took our Master Muḥammad ﷺ as an intimate friend and a beloved; he ﷺ is the noblest intimate friend and greatest beloved. Indeed, the station of intimate friendship granted to our Master Muḥammad exceeds the station of intimate friendship granted to our Master Ibrāhīm ﷺ.

Ibn Mājah reported from Ibn 'Umar ؓ that the Prophet ﷺ said: "Indeed, Allah took me as an intimate friend just as He took Ibrāhīm as an intimate friend; so my level and Ibrāhīm's level in Paradise on the Day of Resurrection will be in the forefront and al-'Abbās shall be between us: a believer between two intimate friends."

And in the Ḥadīth on the miraculous night journey reported by al-Bayhaqī, Abū Ya'lā, al-Bazzār, and others: "Allah said to him ﷺ: 'O Muḥammad!' He ﷺ replied: 'I respond to Your call, O Lord!' He [Allah] said: 'Ask.' He ﷺ said: 'Verily, You took Ibrāhīm as an intimate friend.'" And in Abū Ya'lā's narration it reads: "Allah said to him ﷺ: 'Indeed, I took Ibrāhīm as an intimate friend.'" And in al-Bayhaqī's narration it reads: "So Allah said to him ﷺ: 'I have certainly taken you as a beloved.'"[142]

Muslim reported from Abū Hurayra and Abū Ḥudhayfa, both of whom said that the Prophet ﷺ said in the Ḥadīth on intercession, when the people shall go to the intimate friend Ibrāhīm ﷺ and ask for his intercession, that Ibrāhīm ﷺ shall say: "I am not the one for that; I was only an intimate friend long ago, long ago."[143] ...Al-Qasṭalānī said: "He repeated the phrase 'long ago' to allude to our Prophet Muḥammad ﷺ; because he ﷺ attained the beatific vision (of Allah) and the hearing (of Allah's Speech) without an intermediary."

Therefore, the station of the Muḥammadan ﷺ intimate friendship is loftier and more complete. Just as Allah granted him ﷺ the station of being His beloved which is above the station of intimate friendship, as proven by the Ḥadīth reported by

[142] See *Sharḥ al-Mawāhib*: 6:103
[143] Ibid.

al-Tirmidhī, al-Dārimī, Aḥmad, and others from Ibn 'Abbās ؓ who said: "Some of the Companions of Allah's Messenger ﷺ were sitting in wait for the Prophet, and when he ﷺ came out and drew nearer to them he heard them conversing among themselves. Some of them said: 'How amazing that Allah, Most Exalted and Majestic, has taken an intimate friend [*khalīl*] from His creation, having taken Ibrāhīm ﷺ as His friend!' While another said: 'But what can be more amazing that the words to Mūsā ﷺ, for Allah spoke to him directly?' Another said: 'But 'Īsā ﷺ was Allah's Word and His Spirit!' And yet another said: 'But Ādam ﷺ was chosen by Allah!'

"After hearing all this, the Prophet ﷺ went to them and greeted them and said: 'I heard your comments and your amazement. Ibrāhīm is certainly Allah's intimate friend; Mūsā is certainly the one delivered by Allah [*najiyyullāh*]; 'Īsā is certainly Allah's Spirit and Word; and Ādam is certainly chosen by Allah—but I am the beloved of Allah [*ḥabībullāh*], and that is no boast. I am the Bearer of the Standard of Praise on the Day of Resurrection, and that is no boast. I am the first intercessor and the first person on the Day of Resurrection whose intercession shall be accepted, and that is no boast. I am the first person to knock on the gates of Paradise, after which Allah shall open it for me and cause me to enter it along with the impoverished among the believers, and that is no boast. And I am the noblest of the first and the last, and that is no boast.'"

Four: The intimate friend (may Allah send prayers and salutations upon him and our Prophet) was chosen specifically for mention and likening in order to be given a beautiful mention for his goodly deed for this Muḥammadan ﷺ *Umma* when he prayed for it—as Allah informed in His Mighty Book: ❴*O our Lord! Send among them a Messenger from themselves, reciting to them Your Verses and teaching them the Book and the wisdom and purifying them. Indeed, You are the All-Mighty, All-Wise.*❵ For that reason our Master Muḥammad ﷺ used to say: "I am the answer to Ibrāhīm's supplication..." So it is only right that this Muḥammadan ﷺ *Umma* mention the intimate friend with goodness! How can we not when he ﷺ prayed for us, saying: ❴*And grant me a mention of truth among those to come at the end.*❵

This means: give me a goodly praise and a beautiful mention among the nations of the latter ages—and that is the nation of our Master Muḥammad ﷺ, or it could mean every nation that came after him, including the Muḥammadan *Umma a fortiori* because it the final nation, and because he prayed for it, as shown in the aforementioned verse.

The Most High said: ﴾*Indeed, the most worthy of Ibrāhīm among the people are those who followed him, and this Prophet and those who believe. And Allah is the Friend of the believers.*﴿ "This Prophet" mentioned in the verse is our Master Muḥammad ﷺ and "those who believe" are the *Umma* of our Master Muḥammad ﷺ.

Furthermore, the supplication of the intimate friend ﴾*And grant me a mention of truth among those to come at the end*﴿ implies seeking success from Allah in goodly statements and actions that are thanked by Allah. It also entails goodness and felicity for the servants of Allah. So the meaning of "mention of truth" here is a goodly extolment which expresses the reality of the goodness of the one who is lauded. "Mention" [lit. *lisān* (tongue)] carries three meanings: the first one is extolment, as mentioned above; the second one is language, as the Most High said: ﴾*And We have not sent a Messenger except in the tongue [lisān] of his people that he may clarify to them*﴿ and ﴾*Among His signs is the creation of the heavens and the earth and the differences in your tongues and colours*﴿ and ﴾*The tongue of those who swerve from it is non-Arabic yet this is in a clear Arabic tongue*﴿; and the third one is the physical tongue itself. Allah said: ﴾*Move not your tongue with it to hasten it.*﴿

So the intimate friend asked his Lord for a mention of truth, i.e., a goodly praise expressed in pious actions and gracious statements and deeds of closeness and obedience that realize that, in order that his model be followed and in order that he be a good example for those who come after him.

By the mention of truth, one is safeguarded from the mention of falsehood, which is extolment with no reality of action behind it. That is blameworthy. Allah has said: ﴾*They love to be praised for that which they have not done; so never think them to be safe from the punishment.*﴿

Undoubtedly the greatest person to be granted a tongue of truth and real laudation, elevated mention, and lofty status and rank is our Master Muḥammad ﷺ, whom Allah praised in all of

the worlds and nations, and exalted his mention above all else and rewarded him above all things. The Most High said: ﴾*And we elevated for you your mention.*﴿

Five: the reason why our Master Ibrāhīm ﷺ was chosen specifically for mention and likening is because he is the best of the Prophets after our Master Muḥammad ﷺ. He is a merciful father because the name Ibrāhīm is a Syriac word that in Arabic translates into "a merciful father." And he is the intimate friend of the All-Merciful, as Allah informed us, and he is the elder of the Prophets. Allah called him a leader: ﴾*And when his Lord tried Ibrāhīm with words and he fulfilled them. He said: "Indeed, I am going to make you a leader for the people."*﴿ He also called him a nation unto himself: ﴾*Indeed, Ibrāhīm was a nation unto himself.*﴿ The meaning of nation here is a completed example and teacher of goodness. He also called him devoutly obedient: ﴾*He was devoutly obedient and upright.*﴿ The devout person is the one who obeys the commands of Allah and is careful to stick to His obedience. The upright person [*ḥanīf*] is the one who turns completely to Allah and turns away from other than Him.

Undoubtedly the leader of leaders and the nation above all nations is our Master Muḥammad ﷺ, behind whom all of the Prophetic leaders prayed—the Prophets and Messengers entirely—on the night of the miraculous journey to Jerusalem. Likewise, he ﷺ is the leader of the leaders in the world and he is their leader in the Hereafter, as he openly announced when speaking of Allah's bounties upon him: "On the Day of Resurrection I shall be the leader of the Prophets, their spokesman, and their intercessor, and that is no boast." (Al-Tirmidhī)

Likewise, our Master Ibrāhīm ﷺ was the first one to serve food to guests, the first one to get circumcised, and the first one to get grey hair. He ﷺ said when seeing his first grey hairs: "O my Lord! What is this?" He [Allah] said: "That is respect." He a said: "O Lord! Grant me more respect!" Allah witnessed that he fulfilled Allah's commands. He said: ﴾*And Ibrāhīm who fulfilled...*﴿ He ﷺ passed the test of Allah when He granted him intimate friendship; his heart was emptied for the All-Merciful, his son was prepared for sacrifice, his body was prepared to be cast in the

fire, and his wealth was prepared to go to his guests. And Allah opened for him the door to debate the rejecters and repudiate and counter their proofs and evidence, as Allah informed us: ⟨*So when the darkness of night set upon him he saw a star...*⟩ all the way to ⟨*...that was Our proof that We gave to Ibrāhīm against his people. We raise in degrees whom We will.*⟩ That is, degrees of knowledge and proof.

He ﷺ built the Exalted House, the Sacred Kaʿba, and Allah ordered him to announce pilgrimage to it. Indeed, Ibrāhīm's merits ﷺ are too many to be counted and too famous to warrant mention; it is only right for this noble intimate friend and eminent Master (may Allah send prayers and salutations upon both him and our Prophet) to be mentioned with likening in the prayers sent upon our Master Muḥammad ﷺ.

6-On the meanings of *wa-bārik ʿalā Sayyidinā Muḥammad wa-ʿalā āli Sayyidinā Muḥammad* ﷺ

The etymology of blessings [*baraka*] indicates two things: [one] establishment and continuance, and [two] increase and growth. The author of *al-Ṣiḥāḥ* [*fī al-Lugha*, Ismāʿīl b. Ḥammād al-Jawharī] said: "Everything that is established and set is blessed; and *al-birka* with a *kasra* (*i*) on the letter *bāʾ* is like a basin. It is said that it is given that name because of the presence of water within it."

It is said that something has *baraka* if it possesses increase and growth; and *tabrīk* is to pray for *baraka*. It is said: "Allah increased it" [*bārakahu Allāh*]: ⟨*...That the people of the Hellfire and those around it are increased.*⟩ It is said: "Allah placed blessings *in* it" [*bāraka Allāh fīhi*]: ⟨*...In which we placed blessings.*⟩ It is said: "He placed blessings *upon* him": ⟨*And We placed blessings upon him and Isḥāq.*⟩ And it is said: "May Allah bless him" [*bārak Allāh lahu*]: "O Allah! Guide me among those whom You have guided; grant me well-being among those to whom You have granted well-being; look after me among those You have looked after; and bless me [*bārak lī*] in that which You have given."

Al-Mubārak is the one whom Allah has blessed. Allah said regarding ʿĪsā ﷺ: ⟨*And He [Allah] made me blessed wherever I was.*⟩ And the meaning of the verse ⟨*Blessed is Allah, the Lord of the worlds*⟩ is: "He is exalted with His many attributes and perfections and His everlastingness; He is exalted in His tremendous

bounties, acts of grace, and His continued outpouring of all types of kindness and goodness upon His creation." This description indicates the many perfections of His Being and the many attributes of action that pour goodness upon the creation.

All blessings are from Allah as the Prophet ﷺ said on the day of Ḥudaybiya when water poured forth from his noble fingers: "Come to the blessed purification: and blessings are from Allah, the Exalted." (Al-Bukhārī)

So a blessing is the continuance of Divine goodness within something that is blessed insomuch as there is abundance. Allah said: ⟨*And He [Allah] made me blessed wherever I was.*⟩ In other words, a locus of Divine goodness. Allah said regarding *Laylat al-Qadr* (the Night of Power): ⟨*Indeed, We revealed it on a blessed night*⟩ due to the abundance of Divine goodness that flowed from it to the servants. And Allah said: ⟨*And We sent down from the heavens blessed water [rain].*⟩ In other words, that which has abundant goodness and benefit; then He detailed that further when He said: ⟨*...And made grow thereby gardens and grain from the harvest. And lofty palm trees having fruit arranged in layers.*⟩

Speaking of the blessings that He poured upon the earth, Allah said: ⟨*And He placed therein firmly set mountains above it and blessed it.*⟩ With this blessing one single seed can be placed inside of the earth and sprout many times its likes; and a single date seed can be planted, giving fruits of such abundance as Allah wills. Were it not for these blessings, a seed would give only a seed and a date seed would only provide its like—so blessed is Allah, the Lord of the worlds!

The greatest one blessed by Allah and made blessed wherever he was is our Master Muḥammad ﷺ who was blessed by Allah in his self, his spirit, his noble heart, his hearing and sight, and in his intellect and senses and noble tools of intellection—just as Allah, the Exalted, blessed him in all that He granted him of guidance, knowledge, action, and general goodness that encompasses all of the worlds. There is no blessing as comprehensive as his and there is no goodness greater than his ﷺ.

As for his noble being ﷺ, it is overflowing with blessings and goodness; never did his noble hand ﷺ touch any food or drink except that it was filled with Divine blessings; and never did his

saliva ﷺ mix with any food or drink except that it was blessed; and never did he ﷺ touch anyone's head or face or any other body part except that blessings, healing, and luminosity settled within it; and never did anyone touch his noble body ﷺ or clothing except that blessings would settle within them.

His Companions used to vie with one another in catching his used ablution water, and his spit and phlegm, and they used to seek blessings with his garment ﷺ. We presented the proofs for this at the conclusion of our book *Our Master Muḥammad ﷺ the Messenger of Allah*, and in it you will find that which quenches the thirst and heals the sick.

Allah blessed him ﷺ in his hearing and sight. He ﷺ used to say: "Indeed, I see that which you do not see and I hear that which you do not hear." Allah also blessed him ﷺ in his physical frame, outstripping them in his mighty stature. Allah also blessed his noble heart ﷺ, making it expansive enough for receiving the revelation of the Mighty Qur'ān in its words, meanings, concepts, guidance, spirit, secrets, and lights. No other heart was capable of such expansion, and this was indicated by the Exalted: ⟨*The trustworthy Sprit revealed it upon your heart*⟩—that is, upon your heart alone to the exclusion of all other hearts.

Allah also blessed him ﷺ in his physical strength, for no one was able to defeat him, and he ﷺ used to wrestle with the strongest of wrestlers. For details of all of this with the accompanying proofs you should refer to our book *Our Master Muḥammad ﷺ the Messenger of Allah*.

Allah also blessed him ﷺ in his guidance and knowledge. He ﷺ brought general guidance that is of benefit to all of humanity. The Most High said: ⟨*You are only a warner and for every people there is a guide.*⟩ The meaning of this, as narrated by Ibn Marduwayh from Ibn 'Abbās ؓ (and also reported by Ibn Jarīr from 'Ikrima and Abū al-Ḍuḥā) who said: "Indeed, the warner and guide is the Messenger of Allah ﷺ." This is taken from the fact that the word ⟨*guide*⟩ is joined with the word ⟨*warner*⟩ via a conjunction and the phrase ⟨*for every people*⟩ is linked with it.[144]

[144] See *Tafsīr al-Ālūsī* and others.

So he ﷺ is the general guide for all people, and the guidance he brought is suitable for all of humanity, because Allah gathered for him every type of guidance.

After mentioning the Prophets and their guidance, Allah said: ⟨*They are the ones guided by Allah, so follow their guidance.*⟩ He did not say: "So follow them." He did not order the following of a Prophet before him ﷺ, rather He said: ⟨*...So follow their guidance.*⟩ There is no doubt that their guidance is from Allah and Allah gathered for him ﷺ all guidance and taught him all of it, so his guidance ﷺ is fitting and suitable for every people and brings happiness to every nation.

Blessed is Allah, the Lord of the worlds, He Who blessed the guidance of the leader of the Prophets ﷺ. If Allah has blessed the fresh rain that falls from the sky with a blessing that causes it to bring life to the earth and sprout herbage, greenery, plants, and trees along with their seeds, fruits, vegetables, and blooms—as mentioned earlier in the verse ⟨*And We sent down from the heavens blessed water [rain] and made grow thereby gardens and grain from the harvest. And lofty palm trees having fruit arranged in layers*⟩—(if He has blessed us in all of this), then the Divine blessing of Muḥammadan ﷺ guidance is more encompassing and comprehensive, as its effects that lie in the hearts are more tremendous and more important.

The Prophet ﷺ said: "The likeness of what Allah sent me with of guidance and knowledge is like the fresh rain that falls upon a piece of earth: by accepting the water it becomes pure and upon it grows abundant herbage and pasturage. Of the earth is the dry desolate land that accepts the water [absorbs it]. By it, Allah benefits mankind who drink from it, water the land, and till the soil. But there is another type of earth that is without benefit, for it does not accept the water or grow herbage. Thus these two types of lands are like two types of people: one who strives to understand the religion of Allah as Allah sent it down to me, knowing it and using it, and one who has no interest in it and does not accept the guidance of Allah with which I was sent."

So the succour of the blessed rain water brings life to the physical bodies and the crops and trees; however the ultimate succour is in the blessed Muḥammadan guidance by which Allah succoured the hearts and brought them to life and sprouted

within them the tree of faith and grows from: "There is no god but Allah, Muḥammad is the Messenger of Allah ﷺ." Thus the branches of faith grow and spread and the fruits of righteous action and goodly words are borne.

These are three important things: the roots of the tree of faith, its branches, and its fruits. Allah alluded to all three in the similitude He struck for the people, that they may be reminded: ﴾*Have you not seen how Allah struck a similitude: a goodly word is like a goodly tree, its roots are firm and its branches extend into the heavens. It produces its fruit all the time by the permission of its Lord. And Allah strikes a similitude for the people that perhaps they will be reminded.*﴿

The Prophet ﷺ said: "Faith is seventy odd branches: the most superior of them is the statement: '*There is no god but Allah*,' the least of them is the removal of something harmful from the path, and shyness is a branch of faith." (*Ṣaḥīḥ Muslim* and others)

The overflowing blessings of goodness and happiness that come from the Master of the masters to all types of creation cannot be enumerated save by the Lord of the earth and the heavens.

7-On the statement *fī al-ʿālamīn*

Al-Ḥāfiẓ al-Sakhāwī said:

> In his statement ﷺ "in the worlds" he alluded to the spreading of prayers and blessings upon Ibrāhīm in the worlds, and the spreading of his nobility and exaltation, and that what is sought for our Prophet ﷺ is a prayer that resembles that prayer, and a blessing that resemble that blessing in its famousness and dissemination among the creation. Allah, the Exalted, said: ﴾*And We left for him, among the latter ones, peace upon Ibrāhīm.*﴿
>
> So Allah honoured His intimate friend ﷺ, made him famous, and spread his praise in the world; however, Allah elevated the mention of His noblest beloved ﷺ above all, and placed his praise in all of the world from the first to the last, as he ﷺ said: "I am the noblest of the first and the last in the sight of my Lord, and that is no boast."

Allah made His beloved well-known, spread for him the signposts of extolment and praise, and granted him the Banner of Glory and the Standard of Praise under which all of the Prophets will gather, as he ﷺ said: "Ādam and those after him shall be under my standard, and that is no boast." May Allah make us among his followers ﷺ, allow us to enter under his standard, and may He make us among his close companions!

The word *ʿālamīn* is joined with a plural. Its singular form is *ʿālam*, by which something is known, such as the word *khātim* [seal] by which something is sealed, and *ṭābiʿ* [stamp] by which something is stamped. The word for "world" is given the name *ʿālam* because it is a sign for its Creator Who made it, so it is an *ʿālam*, i.e., something by which its Creator and Sustainer is known.

So the word *ʿālamīn* includes every category of creation: the physical realm [*ʿālam al-mulk*], the spiritual realm [*ʿālam al-malakūt*], and the Divine realm [*ʿālam al-Jabarūt*]; it also includes the Angelic world, the human world, and the world of Jinn; it also includes all of the souls and the spirit world, the world of creation, the world of command, and the worlds whose numbers cannot be enumerated by any save Allah. The Most High said: ﴾*And none know the hosts of your Lord save He.*﴿ Further investigation into the types of these worlds shall appear in a separate book, Allah willing.

Some of the verifying scholars of the Gnostics were reported to have said that the worlds of the Throne [*al-ʿawālim al-ʿArshiyya*]—that is, related to the world of the Throne—are known only to Allah, the Exalted, and that there are one hundred thousand lanterns attached to the Throne, and that the heavens and the earth and the Paradise and the Hellfire are only one of those lanterns; no one knows the remaining lanterns of the worlds save the Lord of the worlds, Exalted is He. So this world is part of the world of the Throne and none know the remaining worlds save the Lord of the worlds.

I say: The intelligent person should not entertain any doubts about the existence of these lanterns that are suspended from the Throne, because the Prophet ﷺ said in a narration reported by Abū Dāwūd and Imām Aḥmad in his *Musnad* about the martyrs of Uḥud: "Verily, their souls find repose within attached golden lanterns that are under the shade of the Throne."

A world is a sign that points to its Creator and by it, Allah's tremendous power, His encompassing knowledge of all things, and His wisdom over everything are known. The Most High said: ﴾*It is Allah Who created the seven heavens and earths like them; He reveals the command between them that you may know that Allah is All-Powerful over all things and that Allah has encompassed everything in knowledge.*﴿ In this noble verse Allah informed us that He created the celestial world and the earthly world and that which is in between them in order that His power over all things and His encompassing knowledge of everything be known. Therefore, the worlds are mirrors and loci of theophany in which the effects of Allah's attributes are made manifest and in which the marvels of His creation are seen.

The Most High said: ﴾*The creation of Allah Who perfected everything*﴿ and ﴾*This is the creation of Allah*﴿—that is, this is the creation of Allah that you witness, so how can you fail to attest to the right of its Creator and bear witness that there is no god but Allah, for it is the truest and most veracious testimony because its signs are innumerable and its corroborating witnesses cannot be delineated. Researching this is long and drawn out so we will discuss it in its appropriate place, Allah willing.

8-On the conclusion of the prayer with *al-Ḥamīd al-Majīd*

This research covers two issues: [one] the meaning of *al-Ḥamīd* and *al-Majīd* and the distinction between them, and [two] the relationship between these two names in the closing of the *Ibrāhīmī* prayer.

As for the meaning of *al-Ḥamīd* and *al-Majīd*, al-Ḥāfiẓ al-Sakhāwī said:

> *Al-Ḥamīd* comes from the morphological scale of *fa'īl* [i.e., it matches that pattern] and means the Praiseworthy [*al-Maḥmūd*], but is deeper in meaning than it [i.e., *al-Ḥamīd* is deeper in meaning than *al-Maḥmūd*], and the Praiseworthy is the one who possesses the most complete attributes of praise. It has also been said that it means *al-Ḥāmid*, who praises the actions of His servants. And *al-Majīd* is from the word *majd*, which is the attribute of generosity.

So *al-Ḥamīd* takes the meaning of an object-noun [*maf'ūl*] and it is deeper in meaning than *al-Maḥmūd*, because *al-Ḥamīd* is the One who gathers all of the attributes of perfection and the causes of praise, which entails that He is Praiseworthy even if no one praises Him but Himself. He is *al-Ḥamīd* in and of Himself and it is a right for Him that others praise Him. As for *al-Maḥmūd*, it means He is the One who receives the praise the supplicants.

Allah is the Praiseworthy before He created the created beings who praise Him. He is the Praiseworthy, who deserves all praise to the utmost; permanently, continuously, and forever, because He is described with all lofty perfections and qualities of praise. He possesses all the qualities of praise that entail that He is praised; He fully deserves all praise and it is His right that He be praised for His perfections in His Being, attributes, benefits, and goodness given to all of His creation entire. He clarified this to His servants when He said: ﴾*All praise belongs to Allah, the Lord of the worlds. The All-Compassionate, the All-Merciful. The Master of the Day of Judgement.*﴿ This means that He is to be praised because He is described with every perfection unrestrictedly; and He is to be praised because He is the Lord of the worlds and their Creator, Provider, and Caretaker, and Compassionate and Merciful towards them, and the Master of the Day of Judgement—the day on which He shall recompense them and take them to account: ﴾*That He may recompense those who did evil for what they did and reward those who did good with goodness.*﴿

It is also possible that the meaning of the name *al-Ḥamīd* is *al-Ḥāmid* for He has always and shall forever praise and laud Himself. The Most High said: ﴾*All praise belongs to Allah, the Lord of the worlds.*﴿ And the Prophet ﷺ said: "Exalted are You! I cannot enumerate Your praises: You are as you have praised Yourself." He, the Exalted, deserves such praise because His perfections are intrinsic to His very Being. He did not acquire His perfections from something else besides Him. As for someone other than Allah, it is impermissible for him to praise himself because his perfections are not intrinsic to his being. Rather, it is obligatory upon him to offer praise to the One who has bestowed him with the attributes of perfections—Allah, the Blessed and Exalted.

Allah is also *al-Ḥāmid*, praising His servants when they do good works and when they are righteous and sincere. He praises and lauds them and thanks them for that, as He said: «*What does Allah have with punishing you if you are thankful and believe? And Allah is Gracious and All-Knowing.*» He says to the inhabitants of Paradise: «*Indeed, this is a reward for you, and your efforts are thanked.*» And Allah praised His good-doing servants, saying: «*Those who spend in times of difficulty and ease and those who control their rage and those who pardon the people. And Allah loves the good-doers.*»

As for the meaning of *al-Majīd*, it is etymologically derived from the word *majd*, which indicates the attributes of Divine rigor and tremendousness, and encompassment and nobility. It corresponds to the morphological pattern of *fa'īl* which takes the meaning of subject-doer [*fā'il*]. Allah said: «*And by the Magnificent Qur'ān [al-Qur'ān al-Majīd]*» i.e., that possesses glory, nobility, and superiority over all other forms of speech. It is also permissible for it to take the meaning of an object, i.e., "Magnified" in the Higher and lower Assembly, just as He is Exalted and declared Transcendent. In the Ḥadīth it reads: "So when the servant says: 'The Master of the Day of Judgement,' Allah Most High says: 'My servant has magnified me [*majjadanī 'abdī*].'" So He is the Glorious, i.e., the Glorified.

Allah Most High has been described as the Praiseworthy and Magnificent together in many verses and Ḥadīth reports. The Exalted said: «*May Allah's mercy and blessings be upon you O people of the household. Indeed, He is Praiseworthy, Magnificent*» and «*All praise belongs to Allah, the Lord of the worlds. The All-Compassionate, the All-Merciful. The Master of the Day of Judgement.*»

Muslim reported from Abū Hurayra who said: "I heard the Messenger of Allah ﷺ say: 'Allah said: "I have divided the prayer between Myself and My servant; and My servant shall get what he asks. When he recites: «*All praise belongs to Allah, the Lord of the worlds.*» Allah says: 'My servant has praised Me.' When he recites: «*The All-Compassionate, the All-Merciful*» Allah says: 'My servant has praised Me.' When he recites: «*The Master of the Day of Judgement*» Allah says: 'My servant has magnified Me.'"'"

Muslim reported from Abū Sa'īd al-Khudrī who said: "When the Messenger of Allah ﷺ would raise his head from the bowing position he would say: 'O Allah! To You belongs all praise; praise

that fills the heavens and the earth and all that is in between after it, as You will; You deserve all praise and magnificence; this is the truest thing a servant may say and all of us are unto You as servants. O Allah! There is no one to withhold what You have given, and there is no one to give what You have withheld, and the might of a mighty person can benefit him naught against You.'"

ON THE PAIRING OF THESE TWO NOBLE NAMES IN THE WORDING OF THE *IBRĀHĪMĪ* PRAYER

The reason why these two Noble Names are paired together in this prayer is because Allah's prayer upon His Prophet ﷺ includes His praise of him ﷺ, His honouring of him ﷺ, His elevating his mention ﷺ, His drawing him close ﷺ, and His increasing love for him ﷺ—and all of this entails praise and magnificence. The one who sends prayers upon the Prophet ﷺ asks Allah to increase the Prophet ﷺ in praise and magnificence, for His prayers upon His Prophet ﷺ contain a type of praise and magnification of him ﷺ. So the mention of these two names—*al-Ḥamīd* and *al-Majīd*—at the conclusion of the prayer sent upon the Prophet ﷺ is wholly appropriate because, as Ibn Ḥajar and others said, it is from the proper etiquette of supplication to conclude it with mentioning the names of Allah that are appropriate to what is sought, because that is a type of *tawassul* (supplicating through an intermediary) which brings about a quick response and engenders optimism in attaining what is sought after.

Allah mentioned the supplication of His intimate friend Ibrāhīm and his son Ismā'īl: «*O our Lord! Make us Muslims in submission to You and from our descendants, a Muslim nation in submission to You. And show us our rites and accept our repentance. Indeed, You are Accepting of repentance, the Merciful.*» Here we see that he concluded the prayer with a wording appropriate for it. Allah mentioned the supplication of Sulaymān: «*O my Lord! Bestow upon me a kingdom that is not for anyone after me. Indeed, You are the One who bestows.*» And the Prophet ﷺ used to say one hundred times in his gathering: "O my Lord! Forgive me and turn to me in repentance. Indeed, You are Accepting of repentance

and All-Forgiving." And he ﷺ taught his veracious friend [Abū Bakr] ؓ a prayer with which to supplicate in the prayer: "O Allah! I have wronged myself greatly and none forgive sins save You. Forgive me with a forgiveness from You and have mercy upon me. Indeed, You are All-Forgiving and Merciful."

Since that which was sought for the Messenger ﷺ is praise and magnification by Allah's prayer upon him, the conclusion of the *Ibrāhīmī* prayer ends with the names the Praiseworthy and Magnificent. Furthermore, since praise and magnificence are sought for the Prophet ﷺ when prayers are sent upon him, this entails extolling Allah with praise and magnificence because it is He, the Exalted, Who sent him ﷺ. So this supplication entails seeking the praise and magnification of the Messenger ﷺ, and it is comprised of affirmation of praiseworthiness and magnificence for Allah. This indicates the sense in which the two names *al-Ḥamīd* and *al-Majīd* are both subject and object nouns, and that they are both inseparable. Consider this deeply.

May Allah have mercy upon the one who said:

O moon ever shining with beauty!
O sun whose resplendence is never veiled!
O master, from Him [Allah] is majesty and gifts
To you, otherwise mounts would not alight to you;
And from you, otherwise the hadith scholar would be a liar
The lovers may take from every drink
And be in rapturous love for Salma and Zaynab
But lo, my rapturous love is for you, O Prophet
And love for you, O best of Prophets, is my way [madhhab]
While people adopt a variety of other ways in love!

THE WISDOM BEHIND SENDING SALUTATIONS UPON THE PROPHET ﷺ BEFORE SENDING PRAYERS WHEN SITTING IN THE RITUAL PRAYER

The believer who endeavours to gain insight into the legal commands of Allah might be confused about the reason why salutations, during the sitting of the ritual prayer, are sent upon the Prophet ﷺ before prayers. As the Messenger of Allah ﷺ

taught, salutations are sent upon him within the testification of the prayer, and prayers are sent upon him after that; and that gives precedence to the salutations over the sending of prayers upon him ﷺ. So how can this be reconciled with the command to send prayers upon him *before* salutations, in Allah's words: ⟨*O you who believe! Send prayers and abundant salutations upon him*⟩?

The Messenger of Allah ﷺ was extremely keen to give precedence to that which Allah mentioned first, and to begin with that with which Allah began. In *Ṣaḥīḥ Muslim* there is a report from Jābir ؓ which mentions that when the Messenger of Allah ﷺ completed his circling of the Sacred House, he returned to the Black Stone and touched it and then exited from the Door of al-Ṣafā, saying: ⟨*Indeed, al-Ṣafā and al-Marwa are from the rites of Allah.*⟩ Then he ﷺ said: "I begin with that with which Allah began..." And in a narration of al-Nasā'ī he said: "Begin with that with which Allah began."

So he ﷺ began with, and ordered the people to begin with, that with which Allah began. He ﷺ used to perform the ritual ablution and wash the parts of ablution in the order mentioned by Allah, Who said: ⟨*O you who believe! When you stand up to offer prayers wash you faces and hands up the arms and wipe you heads and [wash] your feet up to the ankles.*⟩

So why, then, is the salutation mentioned before the sending of prayers within the sitting position of the ritual prayer? Firstly, there are tremendous wisdoms for mentioning the salutation before the sending of prayers. Prayers offered to Allah gather worship and servanthood for the entire body and all of the parts and senses, as well as the heart. And each body part has its own unique portion of worship and servanthood for every part of the person engaged in prayer moves in worship of Allah; out of humility, lowliness, and servanthood—the humility and lowliness of a servant before his Creator and Lord.

So when the person engaged in prayers completes these acts of worship and these movements of standing, bowing, and prostration, his prayer is concluded by sitting before the Lord of the worlds, with a sitting of worship containing humility, brokenness, and lowliness before the Exaltedness of Allah; the sitting of a lowly servant before His Mighty Lord. Then

permission is granted to this servant to praise his Mighty Lord with the loftiest forms of praise: "*Greetings, blessings, and the best of prayers to Allah.*"

The Prophet ﷺ instructed his *Umma* to mention this comprehensive praise before the Lord of Might and Honour, for the one who seeks and audience with the kings must greet them with the appropriate exaltation and honour. And indeed, the King of kings and the Master of dominion and the Lord of lords, Exalted in Might, is Allah, the Great and Sublime). It is obligatory to greet Him with the most comprehensive and eloquent forms of praise, extolment, magnification, and exaltation. So that laudation and exaltation is sought from the praying servant when he sits in prayer before his Lord, to exalt the Possessor of tremendousness, greatness, might, and honour, saying: "*Greetings, blessings, and the best of prayers to Allah.*"

Immediately after, the person in prayer greets the Messenger of Allah ﷺ with a unique and special greeting befitting him ﷺ, because he is the servants' guide unto Allah and acquainted them with Allah Who created them and taught them why He created them. He ﷺ taught humanity the true meaning of being human, and he ﷺ taught them about the universes: both the universe that is seen with the eyes and the universes affirmed in the Qur'ān which supplies proof and evidence. And he taught humanity the path to bliss in this life and the Hereafter. Hence it is a duty upon the person in prayer to give special greetings to this noble Prophet ﷺ, greetings that are befitting and complete, saying: "*Salutations of peace be upon you O Prophet, and the mercy of Allah and His blessings.*" Then he greets all of the righteous servants of Allah, which we shall detail soon.

Secondly, the prayer is as the Prophet ﷺ said: "The prayer is a ritual act of drawing close, fasting is a shield, and charity extinguishes misdeeds just as water extinguishes the fire."[145] So prayer is a mighty act of closeness drawing one near to Allah, the Exalted.

[145] Reported by Abū Ya'lā from Jābir. It was also reported by al-Qaḍāʿī from the leader of the believers, 'Alī (may Allah ennoble his countenance) in a *marfū'* (elevated) form: "Prayer is the ritual act of drawing close for every believer." That is to say, by it they seek to draw close to the Lord.

The many levels of worship in prayers offered to Allah

Prayers offered to Allah contain many levels of worship that draw the servant close to Allah. Within his prayer the servant moves from one spiritual level to another, and from one state of closeness to another, and so on, as the Prophet ﷺ said: "The closest a servant is to his Lord is when he is prostrate. So every state in the prayer is in closeness to Allah, but the state in which the servant is closest to his Lord is during his prostration.

After he completes his prostration and after he rests and moves on, and after he ascends with his soul and arrives, he goes into the sitting position and enters into a unique presence of closeness. After entering into that presence it is said to him: "Come to your Lord in Whose presence you have entered." When in that state, it is not fitting for the servant to greet his Lord with the likes of that which he greets the servants; so he should not say "Salutations of peace be upon Allah," for Allah is *al-Salām* (the Source of peace, the Transcendent). It was mentioned in a Ḥadīth report that one of the Companions used to say in the sitting position of his prayer: "Salutations of peace be upon Allah" and so the Prophet ﷺ said to him: "Do not say 'Salutations of peace be upon Allah.' Verily, Allah is *al-Salām*, so say instead: '*Greetings, blessings, and the best of prayers to Allah...*'" So the Messenger of Allah ﷺ taught them that comprehensive greeting which gathers all types of praise, magnification, Divine oneness, and singularity.

"*Greetings...to Allah*" means the greetings of every greeter and the praises of every supplicant, from the inhabitants of the Higher and lower assembly, are for Allah alone; an intrinsic right that befits His Majesty, Beauty, and Perfection.

"*The best of prayers to Allah*" means the prayers of all of who perform prayer, which includes the prayers of the Angels, mankind, jinn, winged fowl, and all that Allah has created. In truth all of that belongs to Allah alone. Allah said: ﴾*Have you not seen that all in the heavens and earth, and the birds in rows glorify Allah? He knows the prayer and glorification of each of them. And Allah is All-Knowing of what they do.*﴿

"*And the best*" means the best and finest statements that include glorification, praise, declarations of His oneness, magnification, etc. The Most High said: ﴾*Unto Him ascends the goodly word [al-kalim al-ṭayyib]*﴿ and that is what branches out

from the tree of the goodly word which is the basis of all foundations and branches: the statement "There is no god but Allah." The Most High said: ❨*Have you not seen how Allah struck a similitude: a goodly word is like a goodly tree*❩ and in a Ḥadith report it mentions that this goodly word is the statement "*There is no god but Allah.*"

Therefore, the person engaged in prayer gathers all of these greetings, prayers, and goodly and fine words and presents them, greeting with them the Lord of Might ﷻ.

Then the person engaged in prayer greets the Supreme Intermediary between the Real and created being, the mightiest *Wasīla*, Allah's greatest beloved and noblest Messenger ﷺ, the head of the *Dīwān* (Council) of the Divine presence, the leader of the people of lofty levels. The person engaged in prayer greets him ﷺ with salutations as befit the rank of his comprehensive and final Prophethood, saying: "*Salutations of peace be upon you O Prophet, and the mercy of Allah and His blessings.*"

He sends the most complete salutations upon the Prophet ﷺ, using the definite *lām*[146] that encompasses all levels of salutation, and joined with mercy and blessings as befit his noble rank ﷺ; praying for salutations of peace upon him before his own self because he ﷺ is closer to him than his own self, for were it not for him ﷺ he would not have been guided to Allah, nor would he have known Allah, nor would he have known how to make prayers [*ṣalāt*] for Allah and the connection [*ṣila*] with Allah.[147]

Then the person engaged in prayer sends salutations of peace upon himself from his Lord and upon the righteous servants of Allah from the inhabitants of the heavens and the earth. He begins by sending salutations of peace upon himself before them because that is more important; that is because man is to begin with himself and then his dependents.

[146] The definite *lām* is the "*alif* and *lām*" that enters on a noun, making it definite or conveying encompassment of all things in its genus (ex., "*insān*" as person and "*al-insān*" as people). In this case, the *al-* used in this prayer ("*al-salām*") indicates, as the author said, that it "is inclusive of all levels of salutations." [t]

[147] The word for prayer [*ṣalāt*] comes from the word *ṣila* which means connection. The Gnostics mention that prayer is a *ṣila*, causing one to reach Allah. [t]

He says: "*Salutations of peace be upon us and upon Allah's righteous servants*," in other words, from the inhabitants of the heavens and the earth—as was mentioned in the rigorously authentic Ḥadīth.

Then the person engaged in prayer utters the testimony, bearing witness and asking Allah, His Messenger ﷺ, and all of Allah's righteous servants to bear witness to his testimony: "*That there is no god but Allah and that Muḥammad is the servant and Messenger of Allah.*" In other words, the Prophet ﷺ is His servant brought nigh and His loved and beloved Messenger who attained the noblest station of worship, servanthood, and inner servitude to Allah. He ﷺ is the Master of the servants and the leader of the devout worshippers, as Allah described him in his loftiest stations in which He placed him. The Most High said regarding the station of the Book's revelation: ❨*All praise belongs to Allah who revealed the Book unto His servant.*❩ And the Most High said regarding the station of the miraculous night journey: ❨*Glorified is He who took His servant on a journey by night.*❩ And the Most High said regarding the station of the heavenly ascension: ❨*And He revealed to His servant what He revealed.*❩ And the Most High said regarding the station of victory and the criterion: ❨*And what We revealed to Our servant on the day of the criterion*❩—i.e., the day of Badr.

So he ﷺ attained the loftiest stations of servanthood, inner servitude, and worship and was uniquely granted the station of *Wasīla* that is only for one servant, and the Prophet ﷺ said: "And I hope that is me."

In addition to all of that, Allah granted him ﷺ the most complete levels of Messengership; he ﷺ is the possessor of the General Message that was not obtained by anyone before him. The Prophet ﷺ said: "Each Prophet was sent to his own people but I was sent to all of humanity." And he ﷺ also said: "By Him in Whose Hand is my soul, had Mūsā been alive he would have no option but to follow me." (*Musnad*)

So when the person engaged in prayer enters into that unique presence he first greets Allah, then our Master Muḥammad, the Messenger of Allah ﷺ and Imām of the people of the Divine presence, and then he greets all of Allah's righteous servants. This greeting to the righteous includes the righteousness of Prophethood and Messengership, for their righteousness with which they are described is a type of righteousness unique to the

Prophets and Messengers. Allah described the intimate friend Ibrāhīm (prayers and salutations be upon him and our Prophet): ⟨*And certainly We chose him in the world and indeed, in the Hereafter he will be from the righteous.*⟩ Regarding Isḥāq ﷺ He said: ⟨*And We gave him glad tidings of Isḥāq, a Prophet from the righteous.*⟩ Regarding Lūṭ ﷺ He said: ⟨*And We entered him into Our mercy. Indeed, he is from the righteous.*⟩ And He said: ⟨*And Ismā'īl, Idrīs, and Dhū al-Kifl: all of them from the patient. And We entered them into Our mercy. Indeed, they are from the righteous.*⟩ And Allah quoted that Yūsuf ﷺ said: ⟨*Cause me to die in a state of submission and join me with the righteous.*⟩ And regarding Yaḥyā ﷺ He said: ⟨*...Honourable, abstaining [from women], and a Prophet from among the righteous.*⟩

In addition, the greetings of peace delivered to the righteous includes the righteousness of sainthood and closeness, and also includes the righteousness of the Prophet's Companions ﷺ, the saints from the Followers until the Day of Judgement, and the righteous saints from previous nations. This greeting of peace also includes the righteous servants of Allah from mankind and jinn in general.

This greeting also includes the Higher Assembly of the Angels, the Bearers of the Throne and those around them, the heads of the Angels, our Master Jibrīl ﷺ and our Master Mīkā'īl ﷺ, and all of the Angels of the heavens. The Prophet ﷺ said: "So when the servant says that [greeting], it reaches every righteous servant in the heavens and the earth."

Some of the Companions used to say in their prayers before the Messenger of Allah ﷺ taught them the testification: "Salutations of peace upon Allah, salutations of peace upon Jibrīl and salutations of peace upon Mīkā'īl," and so he forbade them from that and guided them to the testification, adding salutations of peace upon Allah's righteous servants and upon every person of righteousness according to the station of his righteousness.

After this salutation the person engaged in prayer brings the finest words: "*There is no god but Allah and Muḥammad is the Messenger of Allah.*" This person of prayer testifies, and calls upon all to bear witness, that there is no god but Allah and that Muḥammad ﷺ is His servant and Messenger. Consequently, this testimony is recorded in the *Dīwān* of the Divine presence and the Lord of Might and Honour bears witness to it, as does Allah's

noblest beloved ﷺ and all of Allah's righteous servants within the heavens and the earths. So how noble a station and how lofty a testimony, and how tremendous and virtuous a testification, and how comprehensive it is in meanings and high spiritual secrets!

May Allah reward our Prophet and Master Muḥammad ﷺ on our behalf as he deserves, for it is he who taught us this. Ibn Mas'ūd ﷺ and Ibn 'Abbās ﷺ said: "The Messenger of Allah ﷺ used to teach us the testification just as he would teach us a chapter from the Qur'ān." The Prophet's attention ﷺ to teaching his Companions the wording of the testification proves that its wording is of tremendous significance and that it contains powerful meanings and lofty spiritual secrets.

The secrets of the salutations upon him ﷺ

From the secrets of the salutations upon him ﷺ found in the testification is that its wording is in the most complete and best of forms. It gathers the various forms of salutations, mercy, and Divine blessings. This entails the great honour and exaltation of his station ﷺ which is above the station of fathers, the self, and all people entirely—as the Most High explicitly said: ⟨*The Prophet is more worthy of the believers than their own selves.*⟩ So it is only right that they present to him the best and most complete form of greetings. This greeting comes in the first person form, where the greeter says: "Salutations of peace be upon you, O Prophet," addressing him ﷺ as someone present and connected, not as someone absent or disconnected. That is because he ﷺ is more beloved to the true believer than his own self and he ﷺ is closer to him than his own self. So he ﷺ is the closest of all beloved creation to his heart; nay, he has become as the beloved who resides in the heart and is never absent, as it was said:

Your likeness is before my eyes and your mention is on my lips
Your abode is in my heart so to where will you disappear?

And how excellent is the one who said:

Indeed, you reside in a heart:
A heart without need for lamps
Indeed, you visit the sick

And Allah has granted him relief
Your face that is longed for is our proof
On the day people come with proofs
Your pure law is our direction
The best path of the traveller!

To address him ﷺ with the salutations is to address one that is face-to-face and present due to his closeness in the heart and his overpowering love within it. Whenever love gains control it sets up permanent residence in the heart and the beloved conquers and ascends over the heart of the lover and the lover enters a state in which it is as if he beholds him. Consequently, this is why you see the addresses of the true lovers taking the first person form. The distance of forms does not prevent the conversations of souls and the remoteness of places does not prevent intimate conversations with the one who dwells in the hearts.

How wonderful is the statement of my master, the great Gnostic Abū ʿAlī Wafā (may Allah be pleased with him and allow us to benefit from him) said in his mystical ode called *al-Dāliyya*, describing the state of the one who loves the Prophet ﷺ:

He resided in the heart so glad tidings, O body!
That is the bounty abiding forever
You have awoken in the company of the beloved
And whoever is the neighbour of the generous will have a goodly life
Live in the safety of Allah under his standard
There is neither fear nor toil here
Fear not poverty when you have a house
Belonging to one from whom all succour comes
He of beauty, the emissary of providence
Who, in beauty, is unrivalled, singular
The Axis of perspicuity, succour to all realms entirely
Pinnacle of mastery, the most praising of those who praise
The soul of existence, the life of the Resourceful
Were it not for him, those who exist would be naught
ʿĪsā, Ādam, and the others—
They are an eye and he is unto them their light, as per the tradition
Had Satan truly seen the resplendence of his light
In the face of Ādam, then he would have been the first to prostrate;
Had Nimrod seen the light of his beauty

He would have worshiped the Majestic [Allah]
alongside the Friend [Ibrāhīm] and not refused
However, the beauty of Allah is exalted and therefore not seen
Save with a special favour from Allah, the Self-subsistent
So be of good cheer, I say to myself, for the one who resides in your heart;
Your hands and eyes have been filled with all that you could hope for!
He is the essence of loyalty, the very definition of purity,
the secret of supplication
The light of guidance, the spirit of perspicuity, the body of uprightness
May prayers be upon him from the Flawless,
he with whom Allah is well-pleased—
The gatherer and recipient of uniqueness—for eternity evermore!

And how excellent is the one who said:

He is living, filling the heart
I shall not forget him that I need to remember him
Despite his absence from my hearing and sight
He is in my heart, and so I behold him

And how excellent is the one who said:

And what is amazing is that I yearn for them
And ask those I meet about them, even though they are with me
My eyes witness them and they are in my pupils
And my heart beholds them yet they are between my ribs

It is well-known among the people of Gnosis that the true and perfect love is the lover's annihilation in the beloved, just as the first letter *bāʾ* was annihilated in the second *bāʾ* in the word *ḥubb* (love)[148] and entered its structure and took shade with its shade; so there is no outward manifestation for the first *bāʾ* and neither does it have any effect or outward form. Understand this and consider its lesson. May Allah grant us and you success! Nay, it is possible for the lover to behold his beloved due to his closeness to him, akin to his soul, which is the closest thing to him.

[148] The word for love, *ḥubb*, is a three letter word coming from *ḥāʾ-bāʾ-bāʾ*, in which the first *bāʾ* is merged [*idghām*] into the second *bāʾ*.

May Allah have mercy upon the one who said:

O You who resides in my heart through the vicissitudes of time!
O You who are distant from my looking and my vision!
You are unto me as my soul, for if I see it not
It is still nearer to me than every close thing!

Nay, the love may be so subtle that the he beholds his beloved as closer to him than his own soul! Nay, the love may be so subtle that the lover is absent from himself within his beloved and is annihilated from his own self and made subsistent within his beloved! O Allah, allow us to taste the sweetness of Your Love and the love of Your beloved ﷺ, and make him, O Lord, a spirit for my self in all aspects in this life before the Hereafter, O Tremendous in Might!

Undoubtedly Allah has illuminated the heart of the believer who has true faith, and He has lifted His veils for him, and so the believer addresses with the address of the people of direct witnessing and beholding, as appears in the Ḥadīth report narrated by Ibn Abī Shayba who narrated that when the Messenger of Allah ﷺ met 'Awf b. Mālik he said to him: "How have you awoken, O 'Awf b. Mālik?" He replied: "I have awoken as a true believer."

The Messenger of Allah ﷺ said: "For every truth there is a reality, so what is the reality of that?" 'Awf replied: "O Messenger of Allah! I have divorced myself from the world, and so I spend the nights awake [in prayer] and fill my days with fasting; and it is as if I am looking at the Throne of my Lord and it is as if I am looking at the inhabitants of Paradise as they visit one another; and it is as if I am looking at the denizens of the Hellfire as they scream therein."

The Prophet ﷺ said: "You know, so stick to it; a servant whose heart has been illuminated by Allah. A similar report has been narrated from Ḥāritha b. Mālik.[149] And thus the servant whose heart is illuminated by Allah beholds what is there.

[149] We mentioned the full citation of this report in our book *al-Īmān bi-'Awālim al-Ukhrā* (*Faith in the Worlds of the Hereafter*).

The word testification [*tashahhud*] is from the word "testimony," on the morphological pattern of *tafa''ul*, which entails presence and bringing to presence, as mentioned by the Gnostics who were engulfed in the Muḥammadan Sea ﷺ. The author of *al-Mawāhib al-Laduniyya* and its commentary said:

> From the subtleties of the testification is that which al-Bayḍāwī mentioned in *Sharḥ al-Maṣābīḥ*: "He ﷺ taught them to single him out with mention, saying: '*Salutations of peace be upon you, O Prophet, and the mercy of Allah and His blessings*,' due to his nobility and extra right upon them. Then he ﷺ taught them to mention their own selves first because concern with the self is more important, then he ordered them to send general salutations upon the righteous, informing them that supplications for the believers should include them...
>
> If it is asked how this expression can be legislated when it is a direct address to a human which is forbidden in the prayer, the response is that this is from his unique qualities ﷺ; the person engaged in prayer can directly address him with that and his prayer is valid, whereas if he addresses someone else with salutations his prayer is invalid...
>
> If you ask regarding the wisdom behind moving from the third person tense to the first person tense in the statement "*Salutations of peace be upon you, O Prophet*" even though the third person tense is entailed by the context, as if to say "Salutations of peace be upon the Prophet," moving from greeting Allah to greeting the Prophet ﷺ to greeting the self and then greeting the righteous, well, al-Ṭībī responded with the following: "We follow the exact wording of the Messenger ﷺ that he taught to the Companions (i.e., even if we do not know the secret behind that)...
>
> And it could also be said according to the way of the Gnostics that when the people in prayer open the door of the spiritual realm [*malakūt*] with the greetings, permission is granted to them to enter the Sacred Precinct of the Living One who shall never die, and so their eyes are cooled with intimate conversations.

Then they come to realize that this is by means of the Prophet of mercy and the blessings of emulating him ﷺ. Then they glance, and lo and behold the beloved ﷺ is present in the Sacred Precinct of the King and Reckoner ﷻ and they turn to him ﷺ and say: "Salutations of peace be upon you, O Prophet, and the mercy of Allah and His blessings."

This quote was cited by al-Ḥāfiẓ Ibn Ḥajar in *al-Fatḥ*, who then spoke about the meaning of salutations upon the righteous servants of Allah and cited the words of al-Ḥakīm al-Tirmidhī who said:

> "Whosoever wishes to gain the providence of this salutation of peace sent by the creation in their prayers, let him be a righteous servant so he can be linked with the righteous servants of Allah who receive the salutations of those who pray until the Day of Judgement, for otherwise he will be denied this immense bounty."
>
> And al-Fākahānī said: "When in this person engaged in prayer is in this position and says: 'And upon the righteous servants of Allah,' he should bring to mind all of the Prophets and Angels and all of the believers from mankind and jinn."
>
> And al-Qaffāl said in his legal verdicts: "The abandonment of prayer harms all of the Muslims because the person engaged in prayer says: 'O Allah, forgive me and the believing men and women,' and he must say in the testification: 'Salutations of peace upon us and the righteous servants of Allah.' So the one who abandons the prayer is negligent in his service to Allah, negligent of the right of his Messenger ﷺ, and negligent with his self and negligent with the rights of all Muslims, and for that reason the severity of this abandonment is great."
>
> Al-Subkī deduced from this that the prayer has a portion that is a right upon the servants along with Allah's rights and that whoever abandons it has neglected the rights of all of the believers, both those in the past and those to come until the Day of Judgement, due to the obligation of saying in the prayer: "*Salutations of peace be upon us and the righteous servants of Allah*."

Then the person engaged in prayer sends prayers upon the Prophet after the testification, complying with the command of Allah who said: ﴾*O you who believe! Send prayers and abundant salutations upon him.*﴿ Indeed, the noblest position of the servant and the one in which he is closest to Allah is during the prayer for Allah's sake and when the servant complies with Allah's command to send prayers upon the Prophet ﷺ.

By sending prayers upon the Prophet ﷺ, the servant attains many notable bounties: he attains the rank of obedience to Allah by complying with His command, and he attains the level of worship because the servant's prayer upon the Prophet ﷺ is a supplication to Allah asking Him to send prayers upon him.

It reads in the Ḥadīth report: "Supplication is worship," and in another, "Supplication is the core of worship." The one who sends prayers upon the Prophet ﷺ also gains Allah's prayer upon him as well as the prayers of the Angels of Allah, and the prayers of our Master Muḥammad ﷺ. He also attains the good-pleasure and love of Allah and His Messenger, and the door of mercy, response, and acceptance is opened.

Then it is said to the servant: "Choose what you will of supplications and ask, for the door of giving and acceptance has been opened for you by the virtue and blessings of the prayers sent upon the Messenger." The servant will then pray and supplicate asking the Possessor of Might and Grandeur and bounties; and the prayer of every caller will be in accordance to his aspiration, and the request of every petitioner will be according to his level of gnosis.

O Allah! Cause our spiritual ambition to rise towards You, and cause every fibre of our beings to turn to You!

Therefore, we conclude that mentioning the salutations of peace before the prayer, when sitting in the ritual prayer, is more appropriate according to the dictates of the position. There are other wisdoms and secrets beyond this, but what we have mentioned here should suffice.

Glad Tidings for Those Who Send Abundant Prayers upon the Master of Humankind—May Allah Send Prayers and Salutations of Peace upon Him for Evermore

It is narrated by Ibn Bashkuwāl and al-Numayrī, among others, that when Abū al-'Abbās Aḥmad b. Manṣūr died, a man from the people of Shiraz saw him [in a dream], and he was standing inside of a prayer niche in the large congregational Mosque of Shiraz adorned with fine raiment and wearing a jewel-encrusted crown. The man who saw him in this state asked him: "What did Allah did with you?" He replied: "He forgave me and honoured me, and bestowed grace upon me and caused me to enter Paradise!" "Why?" the man asked. He replied: "Because of my frequent prayers upon the Messenger of Allah ﷺ."

In *al-Qawl al-Badī'* al-Sakhāwī quoted a report that he ascribed to Ibn Bashkuwāl, who related that a man from the Sufis said: "I saw Mastaḥ after his death"—and Mastaḥ was a sinner during his lifetime—"and I asked him: 'How did Allah deal with you?' He replied: 'He forgave me.' I asked: 'On account of what, exactly?' He replied: 'I once worked as a scribe for a Ḥadīth scholar and wrote down a Ḥadīth along with its chain of transmission, and when the Shaykh sent prayers upon the Prophet ﷺ I too sent prayers upon the Prophet ﷺ and raised my voice in doing so, and the people in the gathering heard me and also sent prayers upon the Prophet ﷺ. Because of that Allah forgave all of my sins!'"

Al-Bashkuwāl also records from the route of al-Ḥasan al-Baghdādī al-Dārimī, who said that he saw Abū 'Abdullāh b. Ḥāmid after the latter's death, and he said to him: "What did Allah do with you?" He replied: "He forgave me and had mercy upon me." When al-Dārimī asked him what deed he could do that will cause him to enter Paradise he replied: "Pray one thousand units and recite one thousand times in each unit ﴾*Say: "He is Allah, the One..."*﴿ [*Sūra al-Ikhlāṣ*].' Al-Dārimī said: "I am unable to bear that!" Then he said to him: "In that case, send one thousand prayers upon the Prophet Muḥammad ﷺ each night." Al-Dārimī mentioned that such has been his regular practice ever since then.

Al-Bashkuwāl also records that someone saw Abū Ja'far al-Kaghadī in a dream after his death—and he was a renowned notable of his time. The person asked him: "What did Allah do with you?" He replied: "He had mercy upon me and forgave me, and entered me into Paradise." When asked why, he replied: "When I stood before the Most Exalted, He ordered the Angels to enumerate my sins as well as my prayers that I sent upon the Chosen Prophet ﷺ. They found that my prayers outnumbered my sins, so the Master [Allah]—Exalted is His Might—said to them: 'Enough, My Angels; usher him into My Paradise!'"

Al-Ḥāfiẓ al-Sakhāwī said: "One of the righteous people once saw an ugly figure in his dream and he asked: 'Who are you?' It replied: 'I am your ugly deeds.' The righteous person asked: 'How can I be saved from you?' It replied: 'By sending copious prayers upon the Chosen Prophet Muḥammad ﷺ!'"

It is related on the authority of Imām al-Shiblī, who said: "A neighbour of mine died and I later saw him in a dream. I asked him: 'What did Allah do with you?' He replied: 'O Shiblī! I experienced such tremendously terrifying affairs—one of them was that I found myself unable to muster a response when I was being interrogated [by the questioning Angels Munkar and Nakīr]. So I said to myself: "How can this be? Did I not die as a Muslim?" At that very moment, someone called out to me, saying: "This is the punishment meted out to you for the negligence of your tongue in the lower world!" Just then, when the two Angels were about strike me, there suddenly came between them and me a man with a striking and beautiful countenance, and fine smell, and he reminded me of the answers [to the Angels' questions], and I answered them. I then asked him: "Who are you—may Allah have mercy upon you?" He replied: "I am a person created from your abundant prayers upon the Prophet ﷺ, and I have been ordered to help you in every difficulty!"

Al-Fayrūzābādī, in his *al-Ṣilāt wal-Bishr*, quotes Muḥammad b. Sa'īd b. Muṭarrif (one of the elect among the righteous) who said: "I had taken it upon myself each night when retiring to sleep to recite a specific number of prayers upon the Prophet ﷺ. On one such night, after I had completed the prescribed number, my eyes became heavy and I fell asleep. I was in a room that night, and

after falling asleep, lo and behold there was the Prophet ﷺ, who had entered through the door of the room and caused it to be completely filled with light. Thereupon he ﷺ approached me and said: 'Give me that mouth that sends such abundant prayers [upon me] so that I may kiss it!' I was too shy to kiss the Prophet ﷺ directly on the mouth so I turned my face away and he ﷺ kissed my cheek instead. I woke up suddenly from the shock, and my wife, who was sleeping by my side, had woken up, too—and lo the house was completely filled with the smell of musk from the Prophet's fine scent ﷺ. The sweet smell of the musk from the Prophet's kiss remained on my cheek for around eight days, and my wife could smell it upon my cheek each day!"

Yes! Allah Most High selects whom He wills for what He wills—O Allah, make among your honoured servants!

Al-Ḥāfiẓ al-Sakhāwī (may Allah have mercy upon him) said: "It is narrated that a woman went to al-Ḥasan al-Baṣrī , and said: 'O Shaykh! My daughter died and I want to see her in my dream.' The Shaykh said to her: 'After the night prayer, pray four units of prayer and recite in each unit the opening of the Book [*Sūra al-Fātiḥa*] and *Sūra* ﴾*Your mutual pilling up of wealth distracts you...*﴿ [*Sūra al-Takāthur*]. After that, lie down and recite prayers upon the Prophet ﷺ until you fall asleep.' She followed his instructions and saw her daughter in a dream, but her daughter was suffering from punishment and torment, and wearing garments of tar, with her hands fettered and her feet bound by chains of fire. When she woke up she went back to al-Ḥasan al-Baṣrī and informed him of what she saw. He said: 'Give something in charity in hope that Allah Most High will pardon her.'

"That very night, al-Ḥasan al-Baṣrī went to sleep and saw in his dream that he was in a verdant garden of Paradise. In it he saw a couch erected high, upon which was sitting a beautiful girl with a crown of light adorning her head. She said to him: 'Al-Ḥasan! Do you recognize me?' 'No,' al-Ḥasan replied. 'I am the daughter of that woman whom you instructed to send prayers upon the Prophet Muḥammad ﷺ.' 'But,' said al-Ḥasan, 'Your mother described your condition in a way that is far different from this!' The girl said: 'My condition was exactly as she described to you.' 'So how,' al-Ḥasan asked, 'did you attain unto this station here?' She replied: 'We were seventy thousand souls

suffering punishment and torment as my mother described to you, but suddenly a man from the righteous passed by our graves and uttered a single prayer upon the Prophet ﷺ and donated its reward to us. Allah ﷻ accepted that from him and freed all of us from the torment and punishment by the blessings of the righteous man, and caused me to reach what you see here and witness for yourself!'"

Abū al-Faḍl al-Qirmāsī said: "Once a man from Khorasan came to me and said: 'The Messenger of Allah ﷺ came to me in my dream while I was inside the Mosque, and said to me: "When you go to Hamadan, convey my greetings to al-Faḍl b. Zaydak." I said: "Why, O Messenger of Allah?" He ﷺ said: "Because each day he sends one hundred prayers upon me."' Then he said to me: 'I ask that you teach them to me.' I said: 'I say each day one hundred time or more: "O Allah! Send prayers upon the Unlettered Prophet, and upon the Family of Muḥammad. May Allah reward Muhammad ﷺ as truly befits him."' So he took it from me and swore that before that he did not know my name until the Messenger of Allah ﷺ informed him. I tried to present him a gift out of suspicion that perhaps he was saying all this to get something from me, but he refused my gift and said: 'I am not about to sell the Message of Allah's Messenger ﷺ for wares of the world!'"

Al-Khaṭīb al-Baghdādī, Abū al-Yaman b. ʿAsākir, and Ibn Bashkuwāl all related on the authority of Muḥammad b. Yaḥyā al-Kirmānī, who said: "One day I was in the presence of Abū ʿAlī b. Shādhān when an unknown young man came in. He greeted us and said: 'Which of you is Abū ʿAlī b. Shādhān?' We pointed in Abū ʿAlī's direction and the young man said to him: 'O Shaykh! I saw the Messenger of Allah ﷺ in a dream and he said to me: "Ask about the Mosque of Abū ʿAlī Shādhān, and when you meet him please convey my greetings."' Immediately thereafter the young man left, and ʿAlī stood there crying, and said: 'I know of no action that merits this honour, unless it be my patience when reading the Ḥadīth reports and repeatedly invoking prayers upon the Prophet ﷺ during my readings.'"

Ibn ʿAsākir related on the authority of Jaʿfar b. ʿAbdullāh who said: "I saw Abū Zurʿa in a dream and he was floating in the heavens and leading the Angels in prayer. I said to him: 'By what

means did you attain this?' He replied: 'With this hand of mine I wrote down one million Ḥadīth reports, and whenever I mentioned the Prophet ﷺ I would invoke prayers upon him—and the Prophet ﷺ has said: "Whosoever sends one prayer upon me, Allah shall send ten prayers upon him."'"

Imām al-Sha'rānī ﷺ has mentioned in his *Ṭabaqāt*, on the authority of Abū al-Mawāhib al-Shādhilī ﷺ, who said: "I saw the Messenger of Allah ﷺ and said to him: 'O Messenger of Allah! Do not leave me!' He ﷺ said to me: 'I shall never leave you, from now until you come to me at the Pond of *Kawthar* and drink from it—for you recite *Sūra al-Kawthar* and send prayers upon me. As for the reward of the prayers, I have gifted them to you, and as for the reward of *Kawthar*, I have retained it for you later.'

"Then he ﷺ said: 'Whenever you see your own actions or err in your speech make sure you never neglect to say: "I seek the forgiveness of Allah, the Tremendous; there is no god but Him; the Living and the Self-subsistent, and to Him I repent; I ask Allah for repentance and forgiveness, for He is the One Who Relents, the Merciful."'"

Al-Sha'rānī continued: "He also said: 'I saw the Messenger of Allah ﷺ and he kissed my mouth and said: "I kiss this mouth that sends one thousand prayers upon me in the day and one thousand at night!" Then he ﷺ said: "How excellent it would be if ﴾*Indeed, We have granted you Supreme Abundance [al-Kawthar]*﴿ was your nightly litany." Then he ﷺ said to me: "Let your supplication be: 'O Allah, diminish my faults; O Allah, forgive my slips,' and then send prayers upon me and say: 'And salutations upon the Messengers, and all praises are due to Allah, Lord of the worlds.'"'"

"He ﷺ said: 'I once hurried through my invocation upon the Prophet ﷺ in order to finish my litany—which was one thousand prayers upon him in total—and he ﷺ said to me: "Do you not know that hastiness is from Satan?" Then he ﷺ said: "Say with measure and deliberation: 'O Allah! Send prayers upon our Master Muḥammad, and upon the Family of our Master Muḥammad,' unless time is limited, in which case there is no blame on you if you hurry through it." Then he ﷺ said: "What I have mentioned to you is the best way; in any case, however you send prayers it is considered a prayer. The best practice is for you

to utter a complete prayer [upon me] in the beginning, even if only once, and then to complete it with another." Then he ﷺ said: "The complete and perfect prayer is the following: 'O Allah! Send prayers upon our Master Muḥammad and upon the family of our Master Muḥammad, just as You sent prayers upon our Master Ibrāhīm and the family of our Master Ibrāhīm; and bless our Master Muḥammad and the family of our Master Muḥammad, just as You have blessed our Master Ibrāhīm and the family of our Master Ibrāhīm, in the worlds, for indeed You are the Praiseworthy, the Glorious. Salutations be upon you, O Prophet, and Allah's mercy and blessings!'"'"

Muḥammad b. Mālik said: "I travelled to Baghdad to study under Abū Bakr b. Mujāhid al-Qārī. One day as we were sitting and reading before him in a group an older man with a dishevelled turban and shirt entered and Shaykh Abū Bakr stood up to receive him. He then had him sit where he was sitting and asked how he and his children were doing. The man said: 'Last night a child was born to me and my family asked me to fetch some ghee and honey, but alas I am penniless!'

"Shaykh Abū Bakr said: 'That night I went to sleep sad of heart (i.e., because of the man's poverty), and lo I beheld the Prophet ﷺ in my dream and he said to me: "What is this sadness? Go to 'Alī b. 'Īsā, the vizier of the Caliph, and convey to him my greetings and tell him as a sign of your veracity that he does not go to sleep each Friday till he has sent one thousand prayers upon me, but that this Friday he only sent seven hundred prayers upon me; however an envoy of the Caliph came to him and bid his presence so he went out to see him and then complete the remaining three hundred prayers. Tell him to give the father of the newborn one hundred dinars to tend to his needs."'

"So Abū Bakr b. Mujāhid al-Qārī took the father of the newborn and went with him to the vizier's home and went in to see him. Shaykh Abū Bakr said to the vizier: 'This man was sent to you by the Messenger of Allah ﷺ.' Upon hearing that, the vizier stood up to receive the man and sat him down next to him and asked about his story, which the man related in full. Hearing the man's needs, the vizier was overjoyed and instructed his page to fetch a large number of coins which he then weighed and took from them one hundred dinars that he gave to the father of the

newborn. Then he weighed out another one hundred dinars to give to Shaykh Abū Bakr al-Qārī, but the Shaykh declined to accept them. The vizier said: 'Take them for the sake of the glad tidings of this truthful dream you delivered to me, for it was a secret between me and Allah, the Exalted. You are the emissary of Allah's Messenger ﷺ.' Then the vizier weighed out another one hundred dinars and said: 'Take these for the sake of the fatigue you have been forced to endure coming here to see me.' The vizier began to weigh out more and more till he gave him one thousand dinars. Abū Bakr b. Mujāhid said to him: 'I will only take what the Messenger of Allah ﷺ ordered me to take.'"

Abī 'Abdullāh b. al-Nu'mān said in his book *Miṣbāḥ al-Ẓalām*: "We have related on the authority of Khallād b. Kathīr b. Muslim, that after he died they found a piece of paper next to his head. Upon it there was written: 'This is a declaration that Khallād b. Kathīr is safe from the Hellfire.' When they asked around about Khallād's deeds, his family informed them: 'Every Friday he would send one thousand prayers upon the Prophet ﷺ by saying: "O Allah! Send prayers and salutations upon the Unlettered Prophet Muḥammad, and upon his family and companions."'"

Sayyid Maḥmūd al-Kurdī has mentioned in *al-Bāqiyāt al-Ṣāliḥāt*, after quoting the above-mentioned story of Khallād b. Kathīr with a slight difference in wording, that his mother informed him that her father [his grandfather] Muḥammad requested her, saying: "When I die and they wash my body, a piece of paper from the sky will fall out from the ceiling and land on my burial shroud. In it there shall be written: 'This is a guarantee of protection from the Hellfire for Muḥammad, who practiced what he knew.'" He asked her to place that piece of paper inside of his shroud, and so she placed it upon his chest after all the family had read it. The guarantee written on the paper could be read on the front and the back equally. So Khallād said: "I asked my mother about her father's good works, and she said: 'His most constant good deed was his copious invocation and utterances of prayers upon the Prophet ﷺ.'"

Sayyid Maḥmūd al-Kurdī was a Qādirī-Shaykhānī master who had settled in Medina the Illuminated (may the best of prayers and salutations be upon its chief resident). He said in his book *al-Bāqiyāt al-Ṣāliḥāt*: "One of the blessings that Allah graced me with was to see the Messenger of Allah ﷺ in my dream. In my dream he ﷺ took me into his embrace and raised me up—it was as if my chest was pressed against his chest, and my mouth was touching his mouth, and my forehead was pressed against his forehead ﷺ. He ﷺ said to me: 'Send copious prayers upon me.' Then he ﷺ gave me the glad tidings that he was pleased with me—with the pleasure that includes Allah's Supreme good pleasure—so I began to weep because of his ennoblement of me, and I could see my eyes welled up with tears out of love and extreme yearning for his love ﷺ. When I woke up I saw that my cheeks were moist with tears!"

Al-Fākahānī has mentioned in his book *al-Fajr al-Munīr*: "The righteous Shaykh Mūsā al-Ḍarīr informed us that he was once riding upon a ship in the sea. He said: 'We were assailed by a powerful wind they had called al-Iqlābiyya and which seldom left behind survivors who did not drown. As we were battling against the fierce winds I was overcome by sleep and in my sleep I saw the Prophet ﷺ and he said to me: "Tell the passengers in the ship to say the following one thousand times: 'O Allah! Send prayers upon Muḥammad—a prayer that will deliver us from every and tribulation and terrifying affair; which will fulfil for us every need; which will purify us from every sin; which will raise us to the loftiest spiritual degrees; and which will cause us to attain the most laudable aims in all matters of goodness—in this life and after death.'" When I had awoken I told the other passengers what I had seen, and by the time we had recited the supplication three hundred times, the tempest, by the blessings of prayers upon the Prophet ﷺ, had settled.'"[150]

The Gnostic Shaykh, Sayyid Aḥmad al-Ṣāwī, said in his commentary on the prayers of the Pole [*Quṭb*] al-Dardīr ﷺ that the reason why the book *Dalā'il al-Khayrāt* was written was because its author, Sayyidī Shaykh Muḥammad b. Sulaymān al-Jazūlī (may Allah bring us benefit by their blessings, *Āmīn*) was preparing for the prescribed prayer which had entered, and had

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[150] This was also mentioned by al-Majd al-Fayrūzābādī in *al-Ṣilāt wal-Bishr* with his chain of transmission. It was quoted from al-Ḥasan b. 'Alī al-Asnāwī, who said: "Whosoever recites this one thousand times during every tribulation and difficulty Allah will grant him relief."

stood up to perform ablutions but could not find a bucket for fetching water from the well. Right at that moment he looked up and saw a young girl atop a building and she asked him: "Who are you?" He told her who he was, and then she said: "You're that man everyone keeps praising, but here you are flustered because you cannot find a way to get water out of the well!" Right at that moment the young girl spat into the well, whereupon water overflowed from it and spilled out onto the ground. After he completed his ablution, al-Jazūlī asked the girl: "I adjure you by Allah, how have you attained this station of yours?" She said: "By sending abundant prayers upon the one who, when he would walk upon the dry earth, the beasts would trail behind him seeking blessings." Hearing this, Shaykh al-Jazūlī swore an oath that he would write a book on prayers upon the Prophet ﷺ.

Ibn Bashkuwāl narrated from the route of Abū al-Qāsim al-Qushayrī that Manṣūr b. 'Ammār was seen in a dream and it was said to him: "What did Allah do with you?" He replied: "He stood me before Him and said to me: 'Are you Manṣūr b. 'Ammār?' 'Yes,' I replied. He then said to me: 'Are you the one who used to encourage people to refrain from the lower world and encourage them to long for the Hereafter?' 'Yes,' I replied: 'that is true; however, I would never convene a gathering except that I would start by praising You and extolling Your Prophet ﷺ, and leave the last third for sincere counsel to Your servants.' He said: 'You have spoken truthfully.' [Then Allah said to the Angels:] 'Give him a chair within My heavens where he can glorify Me among My Angels just as he glorified Me among My servants!'"

Ibn al-Mulaqqin mentioned in his book *al-Ḥadā'iq*: "'Abdullāh b. Salām said: 'I went to my brother 'Uthmān to greet him and he said: "Welcome dear brother! I saw the Prophet ﷺ last night in a dream and he gave me a pail with water inside and I drank from it till my thirst was quenched—and till now I feel its coolness within me." I asked him: "What did you do to merit such honour, 'Uthmān?" He replied: "Because of sending abundant prayers upon the Prophet ﷺ."'"

Ibn Abī al-Dunyā and others related on the authority of 'Abdullāh b. Salām ﷺ who said: "When 'Uthmān was under house arrest (when he was made to suffer an embargo by those who

wanted to kill him) I went to see him and he said to me: 'Welcome dear brother! Last night I saw the Messenger of Allah ﷺ in a dream in this very room, and he said: "O 'Uthmān, have they put you under house arrest?" "Yes," I replied. He ﷺ said: "Have they denied you drink and caused you to suffer thirst?" "Yes," I replied. Then he ﷺ handed me a pail of water and I drank from it till my thirst was quenched—and till now I feel its coolness between my breast and shoulders! He ﷺ said to me: "If you wish you can gain victory over them, or if you wish you can break fast with us." I choose to break fast with the Prophet ﷺ.' ['Abdullāh b. Salām said:] He was killed that very same day."

Ibn al-Mulaqqin also mentioned in his book *al-Ḥadā'iq* (and others as well) that a young man would circle the Ka'ba frequently while sending abundant prayers upon the Messenger of Allah ﷺ. He was asked: "Is there a reason why you do what you do?" "Yes," the young man replied. "My father and I left our home to perform *Ḥajj* together, but in one of the rest-houses my father fell ill and died. Immediately after he died his face became blackened, his eyes became bloodshot, and his stomach swelled up. Seeing this, I began to weep, and I said: 'Verily, to Allah we belong and to Him we shall return! My father has died such a ghastly death, far from his homeland!'

"When night time arrived I was overcome by sleep, and while sleeping I saw the Messenger of Allah ﷺ. He ﷺ was wearing white garments and he smelled fragrant like fine scent. He ﷺ came near my father and wiped his face and, lo and behold, it became whiter than milk. Then he ﷺ wiped his hand over my father's stomach and it returned to its normal size. Then, when the Messenger of Allah ﷺ wanted to leave, he said to me: 'Your father sinned frequently, but he also sent prayers upon me frequently; so when death approached him he sought my aid and I came to his rescue. Verily, I am the helper of those who send frequent prayers upon me in the worldly abode!'"

It is mentioned in *Miṣbāḥ al-Ẓalām fī al-Mustaghīthīn bi-Khayr al-Anām* ﷺ *fī al-Yaqẓa wal-Manām* (*The Lantern that Lights up the Night Regarding Those Who Seek the Aid of the Best of all Creation* ﷺ *in Wakefulness and Sleep*):

It is related on the authority of Abū Ḥafṣ al-Ḥaddād ﵁ who said: "Once when I was in Medina I became very hungry, but for fifteen days continuously I could not procure food, so I pressed my stomach on the wall surrounding the Prophet's grave ﷺ and sent several prayers upon him, and said: 'O Messenger of Allah! Feed your guest till he is satiated, for I have become weakened by hunger!' Soon thereafter I was overcome with sleep and in my dream I saw the Messenger of Allah ﷺ and he handed me bread, which I then ate. When I woke up I was fully satiated and the second half of the bread was in my hand!"

Says 'Abdallāh [the author], the one poor unto Allah: Allah Most High inspired me to compose some couplets of Divine entreaty and praise of the Prophet ﷺ. Space does not allow me to quote it in full, but I will mention a portion thereof. When Allah Most High honoured me to reside near our Master and the Supreme Soul of our souls and light of our visions and apple of our eyes, the supreme beloved ﷺ, I said the following:

O heart! Glad tidings to you for days of good-pleasure returned
And this abode of the choice servants that has gathered
Do you not behold the gentle breezes of the Living that waft
With fine, fragrant scent and resplendent flashes of love?
Live happily with never-ending union
With the one you love, with the veils of distance raised
Witness the utter beauty of the one for whose sake
The hearts of the lovers split asunder from its light
Be of good cheer for attaining what you hoped for
Upon the brow of the Elect Prophet has the sun of the forenoon shined!
Be joyous over the grace he gave you from his generosity
For you would ask of him,
and lo the clouds have released their downpour!
Convey your salutations from up close, from direct witnessing
To the Sun of Being whose lights are resplendent
Gather your heart together, be present
and listen carefully with propriety
For perhaps you hear the glad tidings of response and what is in store!

CHAPTER 7

Lifting the Blame and Answering Doubts about Dreams

Some people might be astonished to find that in this book—which is ostensibly about prayers upon the Messenger of Allah ﷺ—I have quoted a number of dreams that convey glad tidings to those who either wrote down prayers upon the Prophet ﷺ or who were known to send abundant prayers upon him. But that should not warrant astonishment or censure, or criticism or blame, because the believer's righteous dreams are true, and they bring with them glad tidings for the one who sees them or for someone else who is seen in them. Moreover, they can also deliver warnings, reminders, exhortations, or cautions for someone who is neglectful of something or remiss. At any rate, these dreams are from Allah Most High, and they indicate His Divine concern, Exalted is He!

There are numerous Qur'ānic verses and Prophetic Ḥadīth reports showing that dreams have a tangible effect in the wakeful realm outside of sleep. There is no reason why anyone should deny this or entertain a shred of doubt, for Allah has mentioned the dream of Prophet Yūsuf ﵇ who saw eleven stars and the sun and the moon all prostrating to him. Then he mentioned the interpretation of that dream and its tangible, physical manifestation in the wakeful realm, saying that it represented his brothers' and parents' prostration to him.

Allah said: ﴾*And [remember] when Yūsuf said to his father: "Dear father! I saw eleven stars, and the sun and the moon, all prostrating before me." He [Ya'qūb] said: "Dear son, do not relate your dream to your brothers..."*﴿

This dream of Yūsuf ﵇ was seen by him before he was tasked with the Prophetic mission. Then Allah said: ﴾*And then he raised his parents to the throne and then they fell prostrate before him, and he said: "Dear father! This is the interpretation of my dream which I had seen before—my Lord made it a reality!"*﴿

These verses unequivocally show that dreams come true in the external world. This is an undeniable fact. True dreams are in no way similar to illusions or false imaginings. The Prophet ﷺ explained that the believer's dreams are a portion from Prophethood itself.

Al-Bukhārī and Muslim both narrated from 'Ubāda b. al-Ṣāmit ﷺ who related that the Prophet ﷺ said: "The believer's dream is one part of forty-six parts of Prophethood."

Muslim narrated from Abū Hurayra ﷺ who related that the Messenger of Allah ﷺ said: "A Muslim's dream that either he sees or in which he is seen is one part of forty-six parts of Prophethood."

There are several different opinions regarding the meaning of the phrase "one part of forty-six parts of Prophethood." Each opinion has with it its arguments and proofs, which we shall detail in full, Allah willing, in our book on supplications and remembrances.

One of these opinions is that the true dream is a portion of Prophethood insomuch as it is qualified with truth and becomes a reality, as proven from the Ḥadīth narrated by al-Bukhārī on the authority of Muḥammad b. Sīrīn, who reported that he heard Abū Hurayra ﷺ say: "The Messenger of Allah ﷺ said: "When the end of time draws near, the believer's dream will rarely err. The believer's dream is one part of forty-six parts of Prophethood, and whatever originates in Prophethood cannot be a lie." Muḥammad b. Sīrīn said: "And this I say..."

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī*:

> Regarding his statement: "...And whatever originates in Prophethood cannot be a lie," this portion is not found in the transmission routes of the aforementioned Ḥadīth. By its mention here it is apparently *marfū'* (elevated)—that is to say, this sentence too is from the words of the Prophet ﷺ... If this is so, it has most right to serve as the interpretation of the meaning of the word "Prophethood" mentioned in the Ḥadīth; hence, it is the quality of truthfulness. This, as the investigating scholars have brought to our attention, is from the realm of "making the part resemble the whole," i.e., in the quality of truthfulness...

> Thereafter [i.e., after mentioning this interpretation] it occurred to me that in his (al-Bukhārī's) statement after this, "Muḥammad (b. Sīrīn) said: 'And this I say...'" the word "this" alludes to the above-mentioned sentence, and that is the secret behind him repeating the phrase "he said" after saying "this."
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> ...Then later I saw in *Bughya al-Nuqqād* of Ibn al-Mawwāq that 'Abd al-Ḥaqq neglected to mention this *mudraj* addition and the fact that there is no doubt about its interpolation [*idrāj*], thus it is from the words of Ibn Sīrīn and is not *marfū'* [and ascribed to the Prophet ﷺ].

At any rate, whether we take the opinion that the narration is attributed to the Prophet ﷺ or considered a statement of Muḥammad b. Sīrīn, in both cases the statement offers us an interpretation of what it means when it is said that the believer's dream is one part of forty-six parts of Prophethood—it means in its truthfulness and its materialization.

In Muslim's narration from Ibn 'Umar ﷺ there appears: "The Messenger of Allah ﷺ said: 'The true dream is one of seventy parts of Prophethood.'" A similar wording is found in the collection of Aḥmad on the authority of Ibn 'Abbās ﷺ.

The erudite al-Ṭabarī said: "The attribution of these parts to Prophethood depends on the state of the dreamer; the dream of a righteous person takes that number, while one who is less righteous has less than that number."

Ibn Ḥajar said in *al-Fatḥ*:

> A group of scholars have reconciled between the different wordings of these reports. Al-Ṭabarī interpreted them and said that the narration mentioning seventy is general for every true dream seen by every Muslim, while the narration mentioning forty (reported by al-Tirmidhī and al-Ṭabarī) is particular to the truthful and righteous believers. As for what falls in between these two, they vary according to the state of the believers.

The "righteous dream" is from Allah

The Prophet ﷺ clarified that the "righteous dream," which is called the true dream, is from Allah Most High. Al-Bukhārī and

Muslim both narrated from Qatāda ﷺ that the Prophet ﷺ said: "The righteous dream is from Allah, and the nocturnal emission is from Satan." This is the wording found in al-Bukhārī's collection; in Muslim's version it reads: "The righteous dream is from Allah and the evil dream [nightmare] is from Satan."

Likewise, the Prophet ﷺ informed us that the true dream can either be a glad tiding for the one who sees it, or a glad tiding for the one who is seen in it, or a warning and exhortation for the one who sees it. All of this is proof of Allah's Divine concern for the one who sees the dream.

As for the fact that the righteous dream is a glad tiding, such is the case predominantly: Al-Bukhārī narrated on the authority of Abū Hurayra ﷺ who said: "I heard the Messenger of Allah ﷺ say: 'Nothing has remained of Prophethood save glad tidings.' They [the Companions] asked: 'What are the glad tidings?' and he said: 'Righteous dreams.'"

Imām Muslim and others have narrated on the authority of Ibn 'Abbās ﷺ who related that the Prophet ﷺ removed the wet cloth that was covering his head, and his head was red from the final sickness before his passing. Meanwhile, people were standing in rows behind Abū Bakr when he [the Prophet ﷺ] said: "O people! There remains naught from the glad tidings of Prophethood save the righteous dream seen by a Muslim or one in which he is seen."

Imām Aḥmad narrated on the authority of 'Ā'isha ﷺ who related that the Prophet ﷺ said: "There remain no glad tidings after me save dreams."

These glad tidings are from the realm of Allah's words: ❴*Those who believe and who observed Godfearingness—for them are glad tidings in the life of this world and in the Hereafter. There is no alteration of the words of Allah. That is the magnificent triumph.*❵

Imām Aḥmad narrated on the authority of 'Ubāda b. al-Ṣāmit ﷺ who said that he asked the Messenger of Allah: "O Messenger of Allah! What say you is the meaning of Allah's words: ❴*For them are glad tidings in the life of this world and in the Hereafter*❵?" The Prophet ﷺ replied: "You have asked me what no other from my *Umma* has asked me before (or he said: "no one before you"). That [i.e., the glad tidings] is the righteous dream that a man sees or in which he is seen."

Likewise it has been narrated by Imām Aḥmad on the authority of Abū al-Dardā' ﷺ that the Prophet ﷺ said regarding Allah's words: ❴*For them are glad tidings in the life of this world and in the Hereafter*❵: "[This is] the righteous dream that a Muslim sees or in which he is seen."

Ibn Jarīr narrated with his fully connected chain of transmission to Abū Hurayra ﷺ who related that the Prophet ﷺ said regarding the verse: ❴*For them are glad tidings in the life of this world and in the Hereafter*❵: "In the world it is the righteous dream seen by a servant or in which he is seen. In the Hereafter it is Paradise."

Al-Tirmidhī narrated on the authority of Anas ﷺ who said: "The Messenger of Allah ﷺ said: 'Prophethood and Messengership have ceased, so there is to be no Prophet or Messenger after me.' The people found this difficult to bear so then he ﷺ said: 'However, there shall remain glad tidings.' They asked: 'O Messenger of Allah! What are glad tidings?' He ﷺ replied: 'A Muslim's dream is one part of Prophethood.'"

As for the fact that the true dream might be an exhortation or reminder for the one who sees it: Al-Bukhārī and others narrated on the authority of Ibn 'Umar ﷺ who said: "During the time of the Messenger of Allah ﷺ there were men from the Companions who would see dreams and relate them to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ would comment about them as Allah willed. During that time I was a young boy and my house at the time (before I married) was the Mosque. I had said to myself: 'If there was any good in you, you too would see what they have seen in their dreams.'

"One night as I retired to sleep I supplicated: 'O Allah, if You know of any goodness in me then let me see a [good] dream.' During that night [as he slept] two Angels came to me, each one carrying in his hand a steel whip that was split at the end. They made their way towards me and seized me, taking me to Hell while I invoked Allah, saying: 'O Allah! I seek refuge in you from the Hellfire!' Then I saw one of the Angels with the steel whip and he said to me: 'Fear not! You are a good man, would that you only increased in your prayers.' Then they took me all the way to the precipice of the Hellfire, and I saw that it was wrapped up as a well-rope is wound up, and it had horns like the two ends of a

well—between each horn there was an Angel carrying a steel whip with a split end. I saw men therein hanging upside down by chains, and even recognized some men from Quraysh. Then the Angels took me to the Right Side [*Dhāt al-Yamīn*].

Ibn 'Umar said: "I related this (dream) to Ḥafṣa (his sister who was the wife of the Prophet ﷺ) and she related it to him ﷺ. He said: 'Verily, 'Abdullāh is a righteous man—would that he only increase in his night prayers.'"

In Muslim's version of this report it reads: "What an excellent man is 'Abdullāh, would that he only pray during the night." Said Sālim the son of 'Abdullāh: "[After that] 'Abdullāh would sleep but little in the night."

So this dream appeared as an exhortation to Ibn 'Umar, and an admonishment for him to pray the night vigil prayer more frequently. This was clearly an example of Allah's Divine concern for him.

The Prophet ﷺ explained that there are different types of dreams. There is the righteous dream, also called the true dream, which we have already spoken about. Then there is the type of dream called "self talk" [*ḥadīth al-nafs*], and the type called "nightmare from Satan."

It is reported in *Ṣaḥīḥ Muslim* from the Ḥadīth of Abū Hurayra that the Prophet ﷺ said: "There are three types of dreams: there is the righteous dream which is a glad tiding for the one who sees it; there is the nightmare from Satan; and then there is the dream in which a person speaks to himself. If any of you see what distresses him, let him rise and offer prayer, and let him not speak about it with anyone."

In al-Tirmidhī's version, on the authority of Abū Hurayra, it reads: "The Prophet ﷺ said: 'Dreams are three types: the dream of truth, the dream in which a man speaks to himself, and the dream in which Satan saddens a person. Whosoever sees what he detests, let him rise and offer prayer.'"

The believer's true dream is real and should not be doubted. It is from Allah Most High. The most truthful dream that one can see is a dream beholding the Messenger of Allah ﷺ, because Satan is incapable of impersonating him or resembling him, nor can he take on his form or mimic him. This is explicitly stated in numerous rigorously authenticated Ḥadīth.

Imām al-Bukhārī said: "*Chapter: Whosoever Sees the Prophet ﷺ in a Dream.*" Then he narrated a tradition on the authority of Abū Hurayra who said: "I heard the Prophet ﷺ say: 'Whosoever sees me in a dream shall see me in a wakeful state, because Satan cannot impersonate me.'"

Imām al-Bukhārī narrated on the authority of Anas who said: "The Messenger of Allah ﷺ said: 'Whosoever sees me in a dream has truly seen me, for Satan does not impersonate me. The dream of a believer is one of forty-six parts of Prophethood.'"

He also narrated on the authority of Abū Qatāda who said: "The Messenger of Allah ﷺ said: 'The righteous dream is from Allah and a nocturnal emission is from Satan. Whosoever sees something that disturbs him, he should blow spittle three times on his left side and then seek Allah's refuge from Satan, for he will not harm him. Verily, Satan cannot impersonate me.'"

He also narrated on the authority of Abū Qatāda who said: "The Prophet ﷺ said: 'He who sees me has seen the truth.'"

Al-Bukhārī also narrated on the authority of Abū Sa'īd al-Khudrī who said that he heard the Prophet ﷺ say: "He who sees me has seen the truth, for Satan cannot assume my form."

Muslim narrated on the authority of Jābir who said that the Messenger of Allah ﷺ said: "He who sees me in his dream has truly seen me, for it is not fitting for Satan to impersonate me."

Al-Bukhārī and Muslim both narrated on the authority of Abū Hurayra who said: "I heard the Messenger of Allah ﷺ say: 'Whosoever sees me in his dream shall see me in a wakeful state—or as if he sees me in a wakeful state. Satan cannot impersonate me.'"

Al-Tirmidhī narrated on the authority of Abū Hurayra who said: "The Messenger of Allah ﷺ said: '...He who sees me [in a dream] then I am the one he saw, for Satan has no way of impersonating me.'"

The erudite al-Ṭībī (may Allah have mercy upon him) said concerning this Ḥadīth:

> The meaning [of these reports] is that whosoever sees the Prophet ﷺ in a dream in any form should be of good cheer and know that he has seen a true dream from Allah Most High, and a glad tiding. He has not seen a false dream—

> called *ḥulum* and ascribed to Satan—because Satan cannot impersonate the Prophet ﷺ. This is what the Prophet ﷺ has said: "He who sees me has truly seen me." If the conditional clause and its response come together it indicates the pinnacle of perfection, as if to say: "He has seen a dream beyond which there is nothing." (Quoted from *Fatḥ al-Bārī*)

The erudite al-Qurṭubī (may Allah have mercy upon him) said:

> The correct interpretation of this Ḥadīth is that it means that seeing the Prophet ﷺ is true under all circumstances and cannot be false or mixed up. Rather it is the truth on its own merit. And if the Prophet ﷺ is seen in a dream though not in his actual form, it does not mean that Satan has taken that form, rather the dream is from Allah Most High.

Regarding this point, Imām al-Nawawī (may Allah have mercy upon him) said: "The correct view is that the person truly sees the Prophet ﷺ in his dream, whether or not he sees the Prophet in his actual form, or some other form."

Al-Suyūṭī mentioned in *al-Ḥāwī* that some were asked: How can a multitude of people in various places all see the Prophet ﷺ at the same time?' In reply, he mentioned a line of poetry:

Like the sun whose illumination in mid-day
Covers the lands east and west

As for the Prophet's statement ﷺ: "Whosoever sees me in a dream shall see me in a wakeful state, for Satan cannot impersonate me," it was narrated by al-Bukhārī, Muslim, Abū Dāwūd and others.

The erudite al-Munāwī (may Allah have mercy upon him) said concerning this Ḥadīth: "[This means] he will see the Prophet ﷺ in an exclusive manner in the Hereafter, one of proximity and enjoying his intercession." This explanation was mentioned by several scholars prior to al-Munāwī, as can be found in *Fatḥ al-Bārī* and other works.

Essentially, this means that the Prophet ﷺ gives glad tidings to the one who sees him in a dream, informing him that he shall see him in an exclusive manner in the Hereafter, in which there shall be closeness and proximity to him ﷺ, along with a specific intercession for the one who sees him, that he attain unto a lofty degree and high station, and other unique favours. That is because every believer will see the Prophet ﷺ in the Hereafter in a general witnessing. As for those who see him in a dream, however, they shall see him in a unique manner.

The erudite al-Munāwī quoted the erudite al-Damāmīmī who said: "This is a glad tiding to the one who sees the Prophet ﷺ that he will die as a Muslim." That is to say, the one who sees the Prophet ﷺ in a dream will enjoy a good ending at the time of death and die upon Islam. He went on to say: "That is because on the Day of Resurrection only one who has died as a Muslim will see the Prophet ﷺ in the unique fashion that entails proximity." May Allah, out of His grace and largesse, make us from them!

After this quote, al-Munāwī (may Allah have mercy upon him) remarked:

> A group (i.e., of senior scholars, among them Ibn Abī Jamra) have said: "Nay, rather the person who sees him ﷺ in a dream shall see him in this world in reality—such is general for the people of enabling grace, and a possibility for others." What this means is that whosoever sees the Prophet ﷺ in a dream shall also see him in this worldly life in a wakeful state, even if it is just before his death, or at the moment of death, as a glad tiding for the one who saw him in a dream.

I say: There is nothing to prevent this wakeful vision from being general, insomuch as wakefulness includes wakefulness in the world (even if right before death or at the time of death), wakefulness in the intermediate realm [*barzakh*] after death, and wakefulness in the Hereafter. The Ḥadīth, therefore, contains a glad tiding for the one who sees the Prophet ﷺ that he shall see him in a wakeful state in every realm: this life, the intermediate realm, and the Hereafter.

Al-Ḥāfiẓ al-Suyūṭī said in *al-Ḥāwī*:

> For the majority of the common folk, this (wakeful vision of the Prophet ﷺ) occurs just before the moment of death—one's soul does not leave his body till he sees the Prophet ﷺ. This is in fulfilment of the Prophet's promise [in the Ḥadīth]. As for others among the elect, this wakeful vision occurs during their lifetime.

This is from the realm of miracles with which Allah Most High has honoured whom He wills among His servants.

Says 'Abdallāh [the author]—may Allah Most High forgive him: Allah Most High has honoured me with numerous and successive visions of our Master the Messenger of Allah ﷺ. These visions contained a variety of glad tidings. Perhaps I will mention some of them when the time is right, in order to increase spiritual ambitions and speak of His graces upon me. Allah is a witness over what I say.

CHAPTER 8

The Response of the People of Knowledge and Guidance to Those Who Insist on Opposition and Criticism

Some people might object: "Why do you include in your book Ḥadīth narrations that contain weakness?" To answer this objection I say: In doing so I follow the methodology of the majority of Ḥadīth scholars, theoretically and practically, and there is no doubt whatsoever that the truth lies with the majority [of scholars], and Allah's protective Hand is over the community.

The knowledge-based methodology of Ḥadīth scholars

As for the knowledge-based methodology adhered to by the majority of Ḥadīth scholars, it is as al-Ḥāfiẓ al-Sakhāwī quoted in the conclusion of his book *al-Qawl al-Badī' fi al-Ṣalāt 'alā al-Ḥabīb al-Shafī'* (p. 258):

> Shaykh al-Islām Abū Zakariyyā al-Nawawī (may Allah have mercy upon him) in *al-Adhkār* said: "Scholars among the Ḥadīth specialists and jurists and others says it is permissible and recommended to act upon weak Ḥadīth in matters that pertain to virtuous actions, and matters that are religiously encouraged or discouraged, so long as they are not forgeries [*mawḍū'*]. As for legal rulings, like the lawful and unlawful, rulings that pertain to business transactions, marriage, divorce, and the like, they must only be practiced in accordance to rigorously authentic or sound Ḥadīth—unless it be in a matter where something is more religiously cautious, such as there being a weak Ḥadīth that declares certain transactions or marriages offensive, for in that case it is recommended to keep oneself clear of these matters—though it is not incumbent to do so."

Al-Ḥāfiẓ al-Sakhāwī said:

> Ibn al-'Arabī al-Mālikī opposed this and said: "A weak Ḥadīth absolutely cannot be acted upon." ...And I heard our Shaykh [al-Ḥāfiẓ Ibn Ḥajar] say on numerous occasions—and he also wrote it down for me directly—that the conditions for acting upon a weak Ḥadīth are three:
>
> *The first condition*, which is agreed upon, is that the weak Ḥadīth in question must not be severely weak. So this excludes Ḥadīth in which one of the narrators is accused of lying, is known for lying, or in which one of the narrators is known to make egregious errors.
>
> *The second condition* is that the [act mentioned in the Ḥadīth] must be subsumed under a general precept of the law. This excludes novel practices which have no legal basis.
>
> *The third condition* is that when acting on it one should not believe that the Ḥadīth is established—lest one ascribe to the Prophet ﷺ what he did not say.
>
> He (al-Ḥāfiẓ Ibn Ḥajar) has said that the latter two (conditions) have been mentioned by [al-'Izz] b. 'Abd al-Salām and his colleague Ibn Daqīq al-'Īd, and al-'Alā'ī has cited scholarly agreement regarding the first condition.

Al-Ḥāfiẓ al-Sakhāwī said:

> I say: Imām Aḥmad is quoted as saying that weak Ḥadīth reports can be acted upon so long as nothing else is available, and so long as there is nothing that contradicts or opposes it. In one narration from Imām Aḥmad he is reported to have said: "A weak Ḥadīth is more beloved to me than the opinion of men." Likewise, Ibn Ḥazm mentioned that all of the Ḥanafīs are in agreement that Abū Ḥanīfa's ﷺ position is that a weak Ḥadīth takes precedence over scholarly opinion or analogical deduction [*qiyās*].
>
> Aḥmad was asked about a man who lives in a land wherein there is only a person of Ḥadīth who does *not* know the authentic reports from the weak reports, and a scholar who is well-versed in the opinions of jurists—which of the two should he ask? Aḥmad replied: "Let him ask the person of Ḥadīth, and let him not ask the one who knows [only] the opinions of jurists."
>
> Abū 'Abdullāh Ibn Mandah has related from Abū Dāwūd (the author of the *Sunan* collection and one of the students of Imām Aḥmad ﷺ) that he would narrate using a weak chain if there was nothing [authentic] pertaining to the subject matter; and he remarked that this was preferable to him than [taking] the opinions of men.

So we can deduce that there are three viewpoints when it comes to weak Ḥadīth: One, that they are not to be acted upon in any manner whatsoever; two, that they can be acted upon absolutely so long as there is nothing authentic concerning the subject matter; and three (which is the position of the majority), that weak Ḥadīth can be acted upon when they concern virtuous actions and not legal rulings, as was mentioned earlier with its conditions.

Al-Ḥāfiẓ al-Sakhāwī said:

> As for forged reports, under no circumstances is it permitted to act upon them, and neither is it permitted to narrate them unless they are accompanied by a disclaimer. This is because of the statement of the Prophet ﷺ, as narrated by Muslim in his *Ṣaḥīḥ* collection from the Ḥadīth of Samura ﷺ, who related that the Prophet ﷺ said: "Whosoever relates a Ḥadīth from me that is considered [*yurā*] a lie, then he is one of the two liars!"[151] This statement should suffice as a severe threat against the one who relates a Ḥadīth that he suspects to be a lie—not to mention the one who is certain that it is a lie but fails to disclose that fact—because the Prophet ﷺ here declares him a partner to the liar or fabricator.

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[151] Al-Ḥāfiẓ Ibn Ḥajar said: "The voweling on the verb *yurā* [considered] is with a *ḍamma*, and means 'to consider or suspect,' and there are two narrations for the word 'liar': one narration is with a *fatḥa* (*a*) vowel mark on the letter *bā'*, making it in the dual form, and the other narration is with a *kasra* (*i*) vowel mark on the letter *bā'*, making it in the plural form [i.e., 'then he is one of the liars']."

> ...Ibn al-Ṣalāḥ (may Allah have mercy upon him) said, after offering his definition of a rigorously authenticated [ṣaḥīḥ] narration: "When they say that 'this Ḥadīth is rigorously authenticated,' it means that its chain is fully connected and possesses all of the aforementioned qualities. It is not a prerequisite that there be incontrovertible certainty regarding that fact in reality...
>
> Likewise, when they say that 'this Ḥadīth is not rigorously authenticated,' that is not an unequivocal declaration that it is a lie in reality, for it could actually be true. What is meant is that its chain of transmission is not rigorously authenticated according to the aforementioned conditions—and Allah Most High knows best.
>
> ...As al-Nawawī said, if a narration concerning virtuous actions reaches someone, he should act on it, even if only once, so that he is from its people. He should not forsake it entirely; rather, he should practice of it what is easy for him, because the Prophet ﷺ said in a Ḥadīth whose authenticity is agreed upon: "When I order you with something do it as much as you are able..."

Al-Ḥāfiẓ al-Sakhāwī narrated in his volume on narrations from al-Ḥasan b. 'Arafa, with his chain of transmission up to Abū Salama and Jābir ﷺ who said: "The Messenger of Allah ﷺ said: 'If something reaches a person about Allah ﷻ that contains a virtue, let him hold fast to it out of faith and hope in Divine reward, for Allah shall grant it to him even if it is not the case.'"

Al-Sakhāwī continued:

> Likewise it has been narrated by Abū Ya'lā with a weak chain on the authority of Anas with the wording: "Whosoever learns of a virtue that will please Allah but fails to believe it will not obtain it." There are corroborating narrations for this, from the Ḥadīth of Ibn 'Abbās and Ibn 'Umar and Abū Hurayra (may Allah be pleased with them and all of the Companions).

Detailed research into the proofs in support of acting on weak Ḥadīth can be found in the relevant sources. We have mentioned a bit about this topic in our book *Sharḥ al-Manẓūma al-Bayqūniyya fī Muṣṭalaḥ al-Ḥadīth (Commentary on the Bayqūniyya Ode in the Science of Ḥadīth Nomenclature)*.

The practical methodology of Ḥadīth scholars

As for the practical methodology adhered to by the majority of Ḥadīth scholars, the Imāms of Ḥadīth have recorded a number of weak Ḥadīth in their collections, specifically Ḥadīth that pertain to virtuous actions, and matters of encouragement and discouragement, and personal merits [*manāqib*], and have cited them as both proofs and as corroborating reports.

Of those whose practice it was to cite weak Ḥadīth for these purposes, we have: Imām al-Bukhārī in his *al-Adab al-Mufrad*; Imām al-Tirmidhī in his *Jāmi'*; Imām Abū Dāwūd in his *Sunan*; Imām al-Nasā'ī in his *Sunan*; Imām Ibn Mājah in his *Sunan*; Imām Aḥmad in his *Musnad*—and other Ḥadīth scholars and compilers of *Sunan* collections, *Musnad* collections, Ḥadīth compendiums, and isolated tracts. All of them cited weak Ḥadīth in matters that pertained to virtuous actions, matters of encouragement and discouragement, and personal merits, citing them under chapter headings and sections, etc.

Abū 'Abdullāh al-Raṣṣā' al-Mālikī said in *Tuḥfa al-Akhyār fī Faḍl al-Ṣalāt 'alā al-Nabī al-Mukhtār* ﷺ, after quoting a number of Ḥadīth on the virtue of sending prayers and salutations upon the Prophet ﷺ:

> Perhaps some people of weak faith will look at some of these Ḥadīth and criticise them and say: "These Ḥadīth are not recorded in the authentic collections!" This is an ill belief and attack against the Sacred Law of the Master of Emissaries ﷺ. The correct position is to take what the scholars have received with acceptance, because the probity of the Prophet's *Umma* ﷺ prevents them from forging lies against our Master the Messenger of Allah ﷺ; and he ﷺ has stated: "Whosoever lies against me intentionally, let him assume his seat in the Hellfire."

Allah forbid that the people of knowledge, who fear Allah Most High, should purposely forge a lie against the Messenger of Allah ﷺ. The contents of the Ḥadīth reports that encourage goodness are well known to the scholars. Furthermore, all of these Ḥadīth in question share in the fact that they speak about the virtue of sending prayers upon the Prophet of Allah ﷺ, who has exalted status in the sight of Allah Most High. That in itself is unequivocal and certain, and no intelligent person denies it. The only difference concerns the additional wordings and the different narrations that detail the amount of reward and the spiritual level [for the one who sends prayers upon the Prophet ﷺ].[152]

صلى الله عليه وسلم

[152] All of the above has been quoted directly from the book *Sa'āda al-Dārayn*, of the passionate lover of the Messenger of Allah ﷺ, the swimmer in the seas of the people of Allah Most High, Shaykh Yūsuf al-Nabahānī, may Allah Most High have mercy upon him and allow us to benefit from his blessings!

CONCLUSION

The writing of this book was completed on Wednesday, the 12th of Rabī' al-Awwal, 1400 H. I pray to Allah, asking Him and hoping that this is acceptable to Him and well-pleasing to our Master the Messenger of Allah ﷺ. I ask Allah that he benefit me by it and allow it to be a source of benefit, and that He bless me through it in age and strength, and that it be put to good use in His obedience and in service to His religion and law.

O Allah! Send prayers and salutations upon our Master Muḥammad just as You have commanded us to send prayers upon him, and just as You love for us to send prayers upon him, just as he merits, and just as You love him and are pleased with him—and send prayers and salutations upon his Family and Companions, and us along with them!

O Allah! By the blessings of prayers upon him, hold us firmly to his Sacred Law, attach us to his Sunna, take our souls while upon his way, resurrect us in his company, bring us to his Pure Pond and give us much drink directly from the Prophet's cup; gather us under his Banner, make us his close companions, make us beloved to his noble heart, pour out to us from his blessings, grant us his gentle breezes, make us mirrors reflecting his light and treasure-stores containing his secrets, and make us the expression of his proof and the translators of his wisdom, and make us of those who are guided and who guide others by his moral and upright way, and make us of those who uphold his Sacred Law!

Hear our prayer and answer it, O Possessor of Majesty and Generosity, and largesse and grace! You are the Patron who turns to those who turn to You, the beloved of those who invoke You. You commanded us to supplicate to You and promised us that You will answer. You said—and Your words are true—﴾*And your Lord says: 'Call upon Me and I shall answer you.*﴿" Here we are calling upon You as You commanded us, so respond to us as You have promised. Indeed, You never break Your promise. O Allah, the Tremendous! Send prayers upon our Master Muḥammad, and upon his Companions.

Glorified are you O Lord and Exalted are You above what they describe. And salutations upon the Messengers. And all praise belongs to Allah, the Lord of the worlds. *Āmīn.*

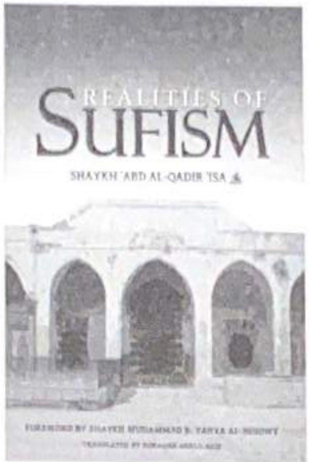
الحمد لله رب العالمين

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--------*Sharḥ Muwaṭṭā' Imām Mālik*



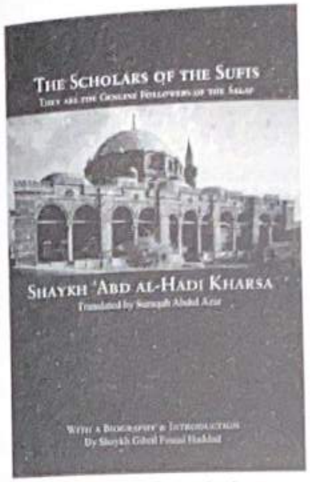
Sufism is good character
He who is ahead of you in good character
Is ahead of you in Sufism

The late Shaykh 'Abd al-Qadir 'Isa was one of the revivers of the Sufi tradition in the Levant. In a time of gross materialism and imported profane ideologies into the Arab world, Shaykh 'Abd al-Qadir 'Isa provided the keys for a reclamation of Islam's spiritual riches and revived the spiritual path, imparting guidance and instruction to scores of people from all strata of society.

Realities of Sufism, the Shaykh's only book, takes readers on a journey to the heart of Islam. Expositing on the foundations of Islam's spiritual path, Sufism, Shaykh 'Abd al-Qadir simultaneously describes the workings of the path of excellence—*ihsan*—and answers the doubts of the orientalists, modernists, and would be Islamic revivalists. Some of the topics in this book include: the history and etymology of Sufism, the conditions of a true spiritual guide, the proper manners of a spiritual seeker, the outer manners of the path, the inner manners of the path, the deeds of the heart, spiritual unveiling, miracles, oneness of being, and historic testimonies to Sufism's key role and efficacy in purifying the souls and elevating the Sacred over the profane in the lives of man.

> "Our Shaykh was a Sufi of the old persuasion: the Sufism or purification indicated in the Book of Allah Most High, and which the Messenger of Allah was keen to teach. Our Shaykh used to say: 'The spiritual path has five pillars: remembrance, instruction, knowledge, struggle, and love.'"

—Shaykh Muhammad b. Yahya al-Ninowy



The translation and publication of the present book, *'Ulama' al-Sufiyya Hum al-Salafiyya al-Haqiqiyyun* is a welcome event for seekers of spiritual guidance and self-purification in our time. This praiseworthy effort offers to the English-speaking public a contemporary explanation of the immutable principles of Sufism, which are one and the same with the three principles of Religion: submission [*islam*], faith [*iman*], and excellence [*ihsan*]. The book contains Shaykh 'Abd al-Hadi's carefully presented anthology of the wisdom of the Sufi masters of old and their summations of doctrine ['*aqida*] and of the various spiritual diseases and spiritual stations and states of the wayfarer. They were gleaned from the bio-sapiental classics of the genre such as *Tabaqat al-Sufiyya*, the *Luma'*, the *Risala*, the *Ihya'*, and can be found in later works such as *Tabaqat al-Awliya'* and *al-Kawakib al-Durriyya fi Tarajim al-Sufiyya*.

The vehemence of the title—shown in the emphatic-exclusive personal pronoun and translatable as *The Scholars of the Sufis: [Only] They are the Genuine Followers of the Salaf!*—is a reminder of the tireless efforts of the last two hundred years of Ahl al-Sunna wal-Jama'a scholarship demonstrating the Islamic orthodoxy of *tasawwuf* and denouncing the heresy of Wahhabism and pseudo-Salafism.

It is its unique gems that make *'Ulama' al-Sufiyya* stand out such as, for example, the title's emphasis on knowledge: it is never about the Sufis at large but about their Gnostics; as for would-be-Sufi [*mutasawwif*] claimants who are nescient of the Sacred Law or not even concerned by it: they are also heretics and completely undesirable no matter how big they grow their beard, turban, *jubba*, or voice! This is a theme stressed by many of our *salaf al-salih* (pious predecessors).

—Shaykh Gibril Fouad Haddad

الصلاة على النبي ﷺ

أحكامها - فضائلها - فوائدها

Sending Prayers upon the Prophet ﷺ

Its Rulings, Virtues, and Benefits

Imām ʿAbdallāh Sirājuddīn al-Ḥusaynī

Translated by
Abdul Aziz Suraqah

Sunni Publications

⁽Indeed, Allah and His Angels send prayers upon the Prophet. O you who believe! Send prayers and abundant salutations upon him.⁾
[*Sura al-Ahzab* 33:56]

Sending Prayers upon the Prophet ﷺ is an extraordinary work of scholarship infused with Prophetic love that expounds upon the command of Allah ﷻ and His Prophet ﷺ to send abundant prayers and salutations upon the Master of the Messengers ﷺ and details their deeper meanings, great virtues, numerous benefits and different rulings.

Steeped in spiritual insight and profound love and devotion, Imam 'Abdallah Sirajuddin unravels the secrets of this noble act and elegantly explains its high status by drawing extensively from the Qur'an and Hadith traditions and the understandings of the scholars of the past.

Sending Prayers upon the Prophet ﷺ will satisfy students of jurisprudence and the spiritual path alike, inspire them to act out of love for our Master Muhammad ﷺ, and intensify their yearning for him ﷺ.

Live happily with never-ending union
With the one you love, with the veils of distance raised
Witness the utter beauty of the one for whose sake
The hearts of the lovers split asunder from its light
Be of good cheer for attaining what you hoped for
Upon the brow of the Elect Prophet has the sun of the forenoon shined!

Imam 'Abdallah Sirajuddin al-Husayni ؓ was an exegete of the Qur'an, scholar of Hadith, master of the spiritual path, expert of the Sacred Law, lover of the Prophet ﷺ and Light of Aleppo about whom it was said:

"He is the Pole of Prophetic love ﷺ in our times."
—*Shaykh 'Abd al-Rahman al-Shaghuri* ؓ

"This man is walking towards him [the Prophet ﷺ], even if it would be on his eyelashes."
—*Shaykh 'Alawi al-Maliki al-Hasani* ؓ

"It is obligatory upon every eye to see him."
—*Habib 'Abd al-Qadir al-Saqqaf* ؓ

"You [Shaykh 'Abdallah] are surrounded by the vision of our Master the Messenger of Allah ﷺ."
—*Shaykh Ahmad Harun al-Dimashqi* ؓ

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